

BX

5935

.H77



THE STRAIT GATE

LIBRARY OF CONGRESS.

Class.

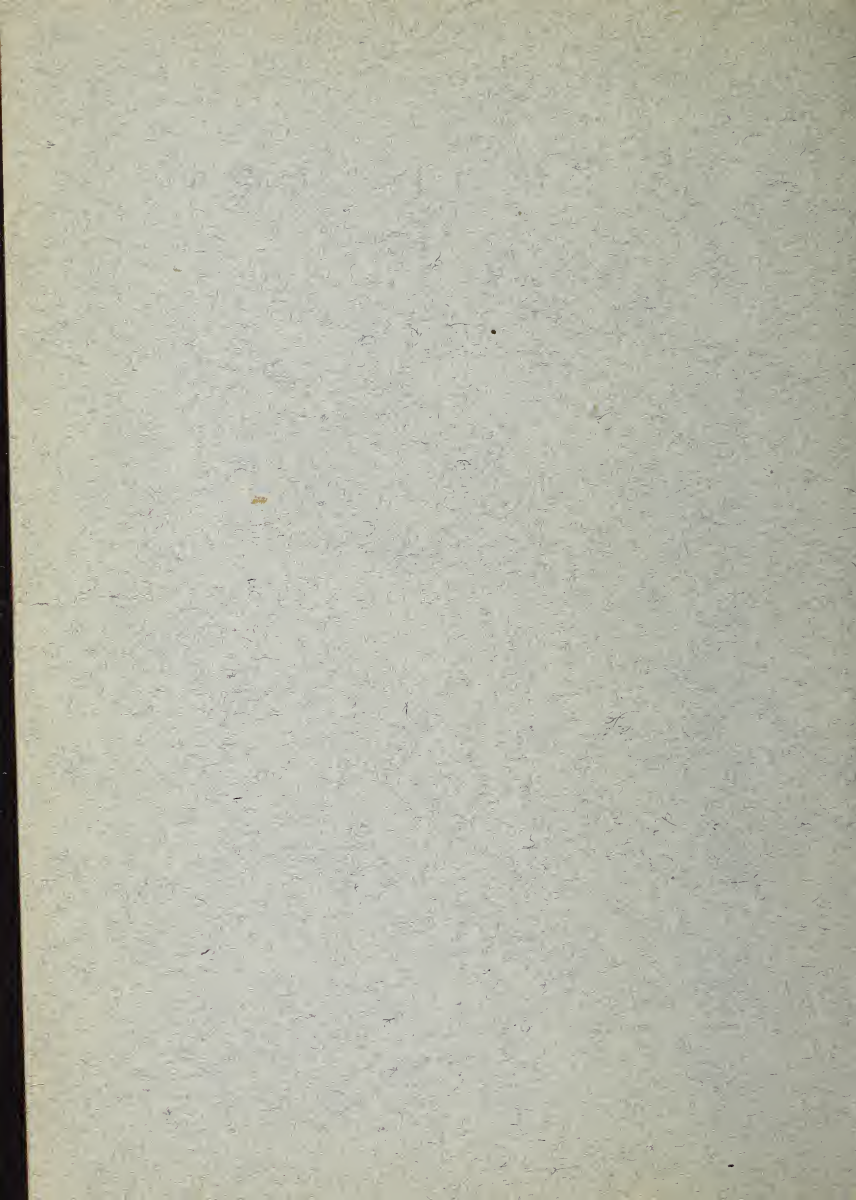
Copyright No.

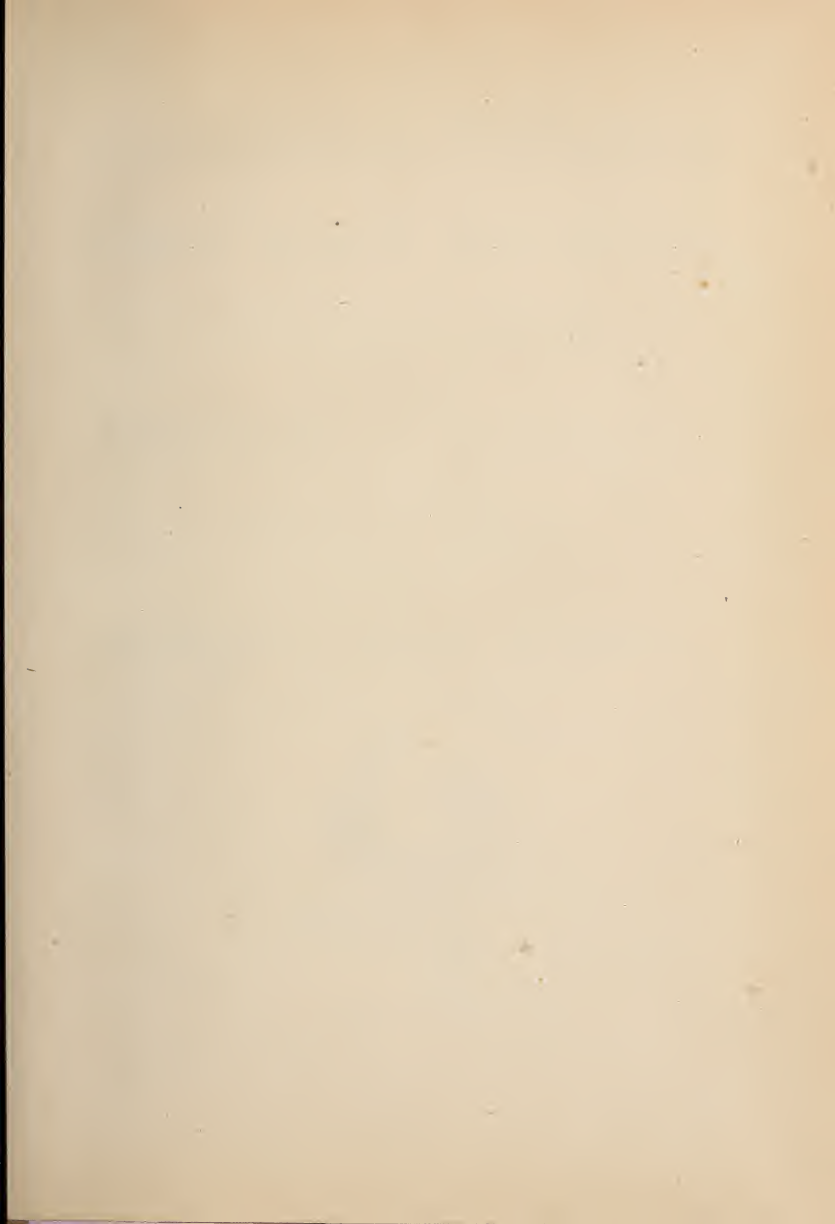
Shelf BX 5935

H77

UNITED STATES OF AMERICA.







THE STRAIT GATE;
OR,
THE WAY TO GOD.

A CHURCHMAN'S MANUAL

FOR

THE HEIRS OF SALVATION.

COMPOSED AND COMPILED

BY

THE AUTHOR OF "WORDS FOR THE FAITHFUL."

By Charles Fredk. Hoffman.



CARPE DIEM.

COPYRIGHT

2333

NEW YORK:

AMERICAN CHURCH PRESS, 76 EAST NINTH STREET.

1879.

11

THE LIBRARY
OF CONGRESS

WASHINGTON

BX 5935
. H77

CHRISTI CAUSA.

BY EVA M. TAPPAN.

Oh, what shall I give to the SAVIOUR
For what He hath given for me?
I'll give Him the gift of an earnest life,
Of a heart that is loving and free from strife,
As He hath given for me.

And what shall I do for the SAVIOUR
For what He hath done for me?
I'll pray for the sick, and the evil-doer;
I'll make my friends among the poor,
As He hath done for me.

And what shall I bear for the SAVIOUR
For what He hath borne for me?
Remembering I'm His constant care,
Whatever He sends me I will bear,
As He hath borne for me.

And what shall I be for the SAVIOUR
For what He hath been for me?
Long-suffering, kind, unselfish, pure,
To bear, believe, to hope, endure,
As He hath been for me.

TO THE GLORY OF GOD;
AND TO THE MEMBERS
OF
ALL ANGELS CHURCH,
EIGHTY-FIRST STREET AND ELEVENTH AVENUE,
NEW YORK CITY;
AND TO ALL OTHERS WHOM, IN THE GOOD
PROVIDENCE OF GOD, THIS WORK
MAY REACH.

RULES FOR DAILY LIFE.

Begin the day with God,
Kneel down to Him in prayer ;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there ;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be ;
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God ;
Thy spirit heavenward raise ;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to Him confess ;
Trust in the LORD's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep ;
And when thou tread'st the vale of death,
He thee will guard and keep.

N. Y. Daily Witness.

PREFACE.

The author hardly thought when he commenced this work that it would reach the size it has. He hopes, however, when its contents are examined, it will not be thought too large. It is intended to be a help and a constant companion on earth to those seeking to pass through "the strait gate" to the future life. As such, the author hopes it will so abundantly commend itself to his brethren in the ministry, as to give it a large circulation among their Confirmation Classes, Communicants, and Parishioners in general. In the extracts, which this work contains, more or less liberty of opinion has been allowed. Beyond essentials, the author cares not so much for the opinions of others, as he does for their faithfulness, their works, and their adaptation to human wants. The correct thought, in his judgment, is, to accept those things which are good wherever they are found, and thus to seek liberty for ourselves, and charity for others; believing this to be the only ground on which all Christians (differently constituted for the development of *all* truth, and rightly so) can be properly and permanently united. In this spirit the author gives this work to the press.

C. F. H,

CONTENTS.

	PAGES
THE CHURCH'S CALL, - - - -	9
TABLES OF FEASTS AND FASTS, - - -	10
ON WAKING, ETC. - - - -	11, 12
PRAYERS AT NOON, OR SOME OTHER MOST CONVEN- IENT TIME, - - - -	13-22
PRAYERS SHORTLY BEFORE RETIRING, - -	22
DIRECTIONS FOR THE TIME BEFORE SERVICE IN CHURCH, - - - -	23, 24
On the Entrance of the Clergy, etc. - -	24, 25
EXPLANATION OF THE LORD'S PRAYER, - -	25, 26
EXPLANATION OF THE CREED, - - -	26-30
Explanation of the Ten Commandments, etc. -	30-34
DIRECTIONS FOR COMMUNICANTS, - - -	35-42
SHORT FORMS OF PRAYER FOR PERSONS DEPRIVED OF FAMILY PRAYERS, - - -	43-46
RUBRICS, CANONS, ETC. - - - -	47-50
SHORT MORNING AND EVENING PRAYERS FOR A WEEK FOR INDIVIDUALS AND FAMILIES, -	51-70
EXTRA PRAYERS, ETC. FOR LENT AND OTHER FASTS,	72-79
NOTES ON SINS AND THEIR REMEDIES, - -	80-89
THE COMMANDMENTS, AND RULES FOR INTERPRET- ING THEM. - - - -	88-93
THINGS TO BE KNOWN CONCERNING THE CHURCH,	93-96
Order of the Books of the Bible, - -	96, 97
The Eight Beatitudes, - - - -	98
The Penitential Psalms ; Psalms of the Passion ; The Gradual Psalms ; The Hallel Psalms ; Psalms of Prayer ; Psalms of Consolation ; Psalms of Praise and Thanksgiving ; Psalms of Counsel ; and, the Proper Psalms, - - - -	98-100

	PAGES
The Works of the Flesh, - - - -	100
The Three Theological and Four Cardinal Virtues,	100
The Seven Gifts and Twelve Fruits of the Holy GHOST, - - - - -	100, 101
Six Sins against the Holy GHOST, - - -	101
The Seven Works of Mercy, - - -	101
The Seven Corporal Works of Mercy, . -	101
The Three Foes of Man, - - - -	101
The Seven Deadly Sins and Contrary Virtues,	101
Ways of Participating in Another's Sin, - -	101, 102
Three Notable Duties, - - - -	102
The Marks of Repentance, - - - -	102
The Object for which Man was sent into the World, - - - - -	102
A Table of Prohibited Marriages, - -	102, 103
INSTRUCTIONS ON CHRISTIAN DOCTRINE—PART I.	103-108
Holy Baptism, Confirmation, and the Holy Eu- charist, - - - - -	106-107
PART II, - - - - -	108
The Creed, - - - - -	109-113
Sins against Faith, Hope, and Charity, - -	113-114
Sins of Scandal, - - - - -	115
Sins against the Laws of the Church, - -	115
Disobedience, - - - - -	115
Sins in Connection with Marriage, . - -	115
Sins of Husbands and Wives, - - - -	115, 116
“ Children, - - - - -	116
“ Young Women, - - - - -	116, 117
“ Masters and Mistresses and Employers, -	117
“ Servants, Clerks, and Apprentices, -	117
“ Lawyers, - - - - -	117, 118
“ Doctors, - - - - -	118
“ Hotel Keepers, - - - - -	118

	PAGES
Sins of School Teachers, - - - -	118
“ Choristers and Others in Church, -	118
“ Pride, Envy, Anger, Covetousness, Un- truth or Detraction, Sloth, Gluttony, and Lust, - - - -	118-120
Bible Etiquette, - - - -	120
Magnificat, - - - -	120, 121
Nunc Dimittis, - - - -	121
The Four Last Things, - - - -	121
The Seven Words on The Cross, - - - -	121
PRAYER, - - - -	121, 123
SELF-EXAMINATION, - - - -	123
FASTING, - - - -	123, 124
REPENTANCE, - - - -	124, 125
ALMSGIVING, - - - -	125, 126
THE HOLY COMMUNION, - - - -	126, 127
HOLY LIVING, - - - -	127, 127
A RULE OF LIFE, - - - -	128, 129
NOTES ON THE PSALTER, - - - -	129, 161

APPENDIX.

A PHYSICIAN'S PRAYER, - - - -	162
MORNING AND EVENING PRAYERS FOR CHILDREN,	163
SUCCESSION OF BISHOPS FROM THE APOSTLES.	
S. JOHN, S. PETER, AND S. PAUL, -	164, 167

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. x:10.



THE CHURCH'S CALL.

The Church calls upon us to observe, both publicly and privately, *all* the days of our lives, in the best way we can, by a full proper Service of GOD. In this spirit she provides forms for both public and private daily worship. Among these Wednesday, as it is a Litany day, is to be regarded as holding a special place among the ferial or ordinary days, and may well serve to remind us of the betrayal of our blessed LORD by Judas Iscariot. Bearing these things in mind, remember also that the Prayer Book mentions for special service "A TABLE OF FEASTS TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR," and "A TABLE OF FASTS, in addition to ASH-WEDNESDAY and GOOD-FRIDAY," (the two great fasting days of the year), "ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION."

This is the

TABLE OF FEASTS.

ALL SUNDAYS IN THE YEAR.	S. James the Apostle.
The Circumcision of our LORD	S. Bartholomew the Apostle.
JESUS CHRIST	S. Matthew the Apostle.
The Epiphany.	S. Michael and all Angels.
The Conversion of S. Paul.	S. Luke the Evangelist.
The Purification of the Blessed	S. Simon and S. Jude the
Virgin.	Apostles.
S. Matthias the Apostle.	All Saints.
The Annunciation of the Bless-	S. Andrew the Apostle.
ed Virgin.	S. Thomas the Apostle.
S. Mark the Evangelist.	The Nativity of our LORD
S. Philip and S. James the	JESUS CHRIST.
Apostles.	S. Stephen the Martyr.
The Ascension of our LORD	S. John the Evangelist.
JESUS CHRIST.	The Holy Innocents.
S. Barnabas.	Monday and Tuesday in Eas-
The Nativity of S John the	ter-Week.
Baptist.	Monday and Tuesday in Whit-
S. Peter the Apostle.	sun-Week.

This is the

TABLE OF FASTS.*

Ash-Wednesday.

|

Good Friday.

OTHER DAYS OF FASTING,

ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday, Friday, and Saturday* after

{ The First *Sunday*
in *Lent*.
The Feast of
Pentecost, that
is Whitsun-day,
Sep. 14, and
Dec. 13. (

* If two or more Fasts occur on the same day increase your acts and exercises of devotion. If a Fast and Festival occur on the same day the abstemious character of the day may be lessened. For particulars, see your Pastor, and seek some special work for CHRIST.

III. The three *Rogation-Days*, being the *Monday*, *Tuesday* and *Wednesday* before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except *Christmas-Day*.

In this spirit of Daily Service, Thanksgiving and Fasting, and loving GOD above everything to His Glory, and our neighbors as ourselves, observe all the rules of your Church as faithfully as you can. The following special directions, which are open to proper alterations, may assist you greatly in the service of GOD.

ON WAKING

Every Morning immediately say secretly,

Blessed be Thy name Merciful FATHER, for Thy preservation of me (or us) during the past night. Vouchsafe to keep me (or us) this day by Thy Holy SPIRIT without sin, and from all danger of soul, body and spirit; and raise me (or us) up at the last day to everlasting life; through JESUS CHRIST our LORD. Amen.

IMMEDIATELY AFTER THIS PLAN OUT THE DAY

For the fulfillment of your duty in every way, not forgetting to consider the company you may meet, and remembering to guard yourself against the temptations you may encounter.*

* Whenever you slip in any way, immediately, secretly, and with proper reverence, sorrow, and repentance, say an appropriate ejaculatory prayer of but few words, but with great depth and breadth of meaning.

As soon as convenient after this

READ OR LISTEN TO WHAT GOD HAS TO SAY TO YOU IN THE BIBLE.*

With the greatest reverence, previously taking care to say,

The LORD be with me (or us).

APPROACH GOD IN PRAYER

On all occasions with the greatest reverence and deliberation, previously saying secretly :

Bless these prayers to me (or us) Heavenly FATHER, through JESUS CHRIST, our LORD.

MORNING AND EVENING PRAYER.

Be particular both Morning and Evening to have, or attend Family Prayer, and to be present, as much as may be, in the proper spirit, at all the services of the Church.

Say

BEFORE MEALS

Heavenly FATHER bless by Thy Holy SPIRIT these provisions to my (or our) use, and accept my (or our) thanks for the same, through JESUS CHRIST our LORD. Amen.

* If your time is very short, try at least to read the Word for the day, appointed in keeping with the season, in the book, " Words for the Faithful," by the author of this work.

AT NOON,

Or some other time when most convenient,* say by yourself the LORD's Prayer, and some other Prayer or Prayers having a singular appropriateness to your particular position in life.

FOR A PARISHIONER.†

Most Gracious God, the Giver of all good and perfect gifts, Who of Thy wise providence hast appointed divers orders in Thy Church ; Give Thy grace I beseech Thee, to Thy Servants the Bishop of my Diocese and the Pastor (or Pastors) of my Church ; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy Holy Church ; through JESUS CHRIST our only Mediator and Redeemer. Amen.

O Holy LORD JESUS, Who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of Apostolic Succession to the end of the world ; Be graciously pleased to bless the ministry and service of him (or those) who are appointed to offer the sacrifice of prayer and praise

* In Church if more convenient.

†I would respectfully suggest the constant use of these prayers, and the one following in the Institution Office, commencing : " O Lord, my God ! I am not worthy " &c., properly adapted, to my brethren in the ministry.

in the House of Prayer which I am privileged to attend. May the words of his (or their) mouth and the meditation of his (or their) heart, be always acceptable in Thy sight, O LORD, our strength and our Redeemer. Amen.

O GOD, Holy GHOST, Sanctifier of the Faithful visit, I pray Thee, the members of my Parish, and all within its reach, and all others with whom I am in any way connected, with Thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O Blessed SPIRIT, Whom with the FATHER and the SON together, we worship and glorify as one GOD, world without end. Amen.

IF A PARENT*

Almighty and Everlasting GOD, bless the children (or child) or my family, I humbly beseech Thee, with healthy bodies and good understandings, and with

*Let Parents remember their great responsibility for the immortal souls of their children, and not only pray for them, and train them at home, but also take care themselves, to set their children good examples in their own lives. Let Parents be sure among other things to attend the services of the Church themselves, and to bring their children with them, and also see that their children learn their catechism, and attend the public catechizings in Church. Let Parents also remember (having had their children baptized) and God-Parents also, the charge of the Church, where she says

Forasmuch as *this Child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught,

all graces and gifts from Thy Holy SPIRIT, ordinarily given to Thy accepted people. Protect us from all undesirable entanglements. Enable us to serve Thee long, faithfully, and cheerfully, in our day and generation. Bless those of our family who have acceptably departed in the faith, and grant that we may all meet at last to be with Thee and one another forever, through JESUS CHRIST, our LORD. Amen.

IF A HUSBAND OR WIFE.

O Eternal God, Merciful and Gracious, vouchsafe Thy mercy and blessing to us who are joined together in the holy bonds of matrimony; that as Isaac and Rebecca lived faithfully together, so we may surely perform and keep the vow and covenant between us made, and may ever be in perfect love and peace together, and live according to Thy laws, serving Thee long, faithfully and cheerfully in our day and

so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

generation ; through JESUS CHRIST, our LORD.
Amen.

IF A MASTER.

Teach me, O God, to do my full duty, both in things earthly and spiritual, to all those over whom I have any control. Impress them thoroughly by Thy Holy SPIRIT with the perfect service of CHRIST JESUS, Who took upon Himself the form of a servant, that with Him ever before them, they may do all things to Thy glory, according to Thy will ; through the same JESUS CHRIST our LORD. Amen.

IF EMPLOYED BY ANOTHER.

Assist me, O LORD, to the full performance of the duties of the station to which Thou hast been pleased to call me. Aid me ever so to remember the final account which on the day of judgment I shall be called upon to give, that I may be ready to give it to Thy glory, and my own everlasting welfare ; through JESUS CHRIST our LORD. Amen.

IF ENGAGED IN TRADE, MANUFACTURING, OR OTHER WORK.

LORD, give me grace to use this world without abusing it. Preserve me from covetousness, lying, and all that is wrong and uncharitable. Make me diligent, just, and faithful. Bless me by the guidance

of Thy Holy SPIRIT in all things, and prosper Thou my work therein, as Thou seest most convenient for me. So sanctify my labours by religion that, when I have finished my life on earth as a steward of Thine, I may receive the reward which to Thy glory Thou wilt finally bestow upon those who have been faithful unto death ; through JESUS CHRIST our LORD. Amen.

IF A MEMBER OF A CHOIR.

Heavenly FATHER enable me by Thy Holy SPIRIT so to praise Thee in the worship of Thy Church, and serve Thee on earth, that both my life and songs may be found to Thy honour and glory in this world, and in the world to come may attain a part in the angelic praise of the heavenly choirs ; through JESUS CHRIST our LORD. Amen.

IF A TEACHER.

Almighty God, Who by Thy Holy SPIRIT hath taught Thy faithful people the greatest treasures of knowledge ; so inspire me by the same SPIRIT in my guardianship of those I teach, that I may diligently instruct them to do the works of piety which befit their years, and also train them to make such progress in learning that, they may glorify Thee, and by counsel, prayer, and illumination, help forward the edification and extension of Thy Church ; Through JESUS CHRIST our LORD. Amen.

IF YOU HAVE A PARENT OR PARENTS LIVING.

O Heavenly FATHER, give me the grace to honour my Parent (or Parents) in all things according to Thy will. Let me never be remiss in the debt of gratitude which is their due. Aid them to live long, faithfully and happily. Bless them in every way, and at last take us all home to Thy House in the Heavens to dwell with Thee and one another forever, through JESUS CHRIST our LORD. Amen.

FOR THOSE BAPTIZED AND LOOKING FORWARD OR BACK TO CONFIRMATION.

Almighty and everlasting GOD, Who hast vouchsafed to regenerate* me by water and the Holy GHOST ; strengthen me, I beseech Thee, with the Holy GHOST, the COMFORTER,† and daily increase in me Thy manifold gifts of grace ; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness ; and fill me, O LORD, with the Spirit of Thy holy fear, through JESUS CHRIST our LORD. Amen.

* This does not mean conversion but Birth into the Body of CHRIST, which is His Church.

† If unconfirmed say what is *before* this, in this prayer, looking to confirmation and that which follows in this prayer in reference to the time beyond your confirmation.

IF SPECIALLY ENGAGED IN MISSIONARY, OR CHARITABLE WORK.

Bless, I beseech Thee, O LORD, by Thy Holy SPIRIT the work in which I am engaged, in every way, to the glory of Thy great Name, and the benefit of Thy Holy Church. Give me the grace to be humble, wise, kind, patient, diligent, sympathizing and persevering in all things. Have mercy especially on ———by———. Accept my labours and grant that they may be the means of bringing a share of the divine life to us all, and the attainment of spiritual perfection in the end; through JESUS CHRIST our LORD. Amen.

FOR THOSE PARTICULARLY NEEDING OUR PRAYERS ON ACCOUNT OF THEIR MANY SINS*

O Most Gracious and Merciful God, I earnestly beseech Thee to have pity and compassion on those persons recommended to my prayers by the reasons of the sins in which they are living. Visit them O God with Thy mercy and salvation. Convince them of the miserable condition they are in, by their sins and wickedness. Let Thy powerful grace produce in them such a godly sorrow and sincere repentance as Thou wilt be pleased to accept. Give them a strong and lively faith in Thy SON our

* Are you lamenting the sinful life of any one? do you pray for him, and do your part towards saving him?

blessed Saviour, and make it effectual to the salvation of their souls. O LORD in judgment remember mercy. Deliver them, O GOD, from the bitter pains of eternal death. Pardon their sins and save their souls, for the sake and merits of Thy dear SON, our blessed Saviour and Redeemer. Amen.

FOR UNITY.

O GOD, the FATHER of our LORD JESUS CHRIST, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord, that, as there is but one Body, and one SPIRIT, and one hope of our calling, one LORD, one Faith, one Baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in the holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; Through JESUS CHRIST our LORD. Amen.

GENERAL.

Almighty GOD Who hearest the petitions of those who ask aright, in Thy Son's name, bless I beseech Thee, in every way, my Parents, Brothers, and Sisters, my God-Children, Relatives, and all others with whom

I am connected in different degrees (*curtail the above as may be appropriate, and mention any others here you wish*). So lead them in the knowledge and obedience of Thy will that, they may attain to the fruition of the happiest attainable joys, to Thy everlasting glory ; Through JESUS CHRIST our LORD. Amen.

O LORD let Thy mercy descend upon the whole church ; Preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies ; that she, offering to thy glory the never-ceasing sacrifice of prayer and thanksgiving, may advance the honour of her LORD, and be filled with His SPIRIT, and partake of His glory. Remember them, that minister about holy things, let them be clothed with righteousness, and sing with joyfulness. Let all my family and kindred, my neighbors and acquaintances, receive the benefit of my prayers, and the blessings of GOD ; the comforts and supports of thy Providence, and the sanctification of thy SPIRIT. Relieve and comfort all the persecuted and afflicted. Speak peace to troubled consciences. Strengthen the weak. Confirm the strong. Instruct the ignorant. Deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper ; and bring us all by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory ; Through JESUS CHRIST our LORD. Amen.

Glory be to the FATHER and to the SON and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

SHORTLY BEFORE RETIRING*

Say by yourself the LORD's Prayer, and then the following Prayer and Gloria.

Heavenly Father pardon what I have been, sanctify what I am, direct what I shall be, and extend the same blessing to all with whom I am any way connected, particularly to those with whom I am particularly united. Enable us all to serve Thee long, faithfully, and cheerfully in our day and generation, and at last take us to thy everlasting kingdom, seeking and obtaining the guidance of Thy Holy SPIRIT in all our thoughts, words and actions ; repenting of our sins, and having a full faith and trust in our blessed LORD and Saviour JESUS CHRIST, in Whose Name I humbly offer this and all my other prayers. Amen.

Glory be to GOD the FATHER Who created me and all the world, and to GOD the SON Who redeemed me and all mankind, and to GOD the Holy GHOST who sanctifieth me and all the people of GOD, three Persons but one GOD, from all eternity, now, and forever. Amen.

* Try to read or hear at home sometime during the evening the portion of Scripture contained in the "Word for the Night" *at least*, as designated for the season in the book, "Words for the Faithful," by the author of this work.

BEFORE SERVICE IN CHURCH,

Always be present before service commences, in order not to disturb the worship of GOD, and to prepare yourself, and to find the places, that you may be ready to join immediately in the different parts of the worship. On entering Church, do not take your seat immediately, nor only bow your head in that position when saying devotions, but kneel on floor if you are deprived of other conveniences, and say the following, or some similar

PRAYER.

Assist me, O GOD, to remember with reverential humility Thy presence in this place; and that I may be fit to stand before Thee, cleanse my heart with unfeigned repentance of all my sins. Aid me to be serious and attentive, that I may fervently join in the prayers and praises, and listen to my duty in order to practise it. These things, and whatever else Thou shalt see to be best, I humbly ask, not only for myself, but for all others who visit Thy temple for worship; through JESUS CHRIST our LORD. Amen*

* If you have time you may say some or all of the six prayers in the form for the Consecration of a Church, in the latter part of the Prayer Book, beginning with the words, "Regard, O Lord."

IF YOU COME TO SERVICE AFTER

The LORD's Prayer has been said, say that prayer so it will not be omitted from your worship, in obedience to our LORD's instruction.

MEDITATION.

Having previously numbered in ink, the opening sentences from Scripture before Morning and Evening Prayer in your Prayer Books; if you have time for meditation before service commences, choose an appropriate one for the season* of the Church, and dwell deeply on its words, and if you have sufficient time hunt up its connections in your Bibles, and apply your investigations as much as possible to yourselves. Avoid as much as you can all unnecessary conversation at these times, and when called on to speak, speak softly.

THE ENTRANCE OF THE CLERGY.

When the clergy (God's Ambassadors) enter the chancel, receive them reverently, and make yourself

* For Advent, 10, 11, 13.

“ Christmas-tide, 1, 9, 14.

“ Epiphany tide, 1, 2, 9, 13, 14.

“ Ante-Lenten tide, 3, 4, 9.

“ Lent, 4, 5, 6, 7, 8, 10, 13, 14.

“ Easter-tide, 2, 9, 12.

“ Rogation-tide, 4, 5, 7, 8, 10.

“ Ascension tide, 1, 2.

“ Whitsun-tide, 1, 3.

“ Trinity-tide, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

“ Ember-tides, 5, 7, 8, 10, 11, 13.

“ Feasts in general, 3, 9.

“ Fasts in general, 4, 5, 7, 8, 9, 10, 12, 13.

immediately ready to join with body, soul and spirit in the services.

To this end try to remember ;

1. That GOD sees you.
2. That it is GOD who speaks to you by His word through His ministry.
3. That it is GOD whom you are to praise, and serve, and worship.

Try to remember with heartfelt repentance during the confession your own particular sins. Receive as you should the declaration of forgiveness that follows ; and that you may the better understand the sense in which to use the LORD'S Prayer, and Creed, and Petitions after the several Commandments, study the following explanations, on proper occasions, so as to impress them firmly in your minds.

THE LORD'S PRAYER WITH ASCRIPTION.

1. Our FATHER, Who art in heaven, Hallowed be Thy Name.

2. Thy kingdom come.

3. Thy will be done on earth, as it is in heaven.

4. Give us this day our daily bread.

1. That is, that Thou, our FATHER, Who art all good and above all, and the Giver of all Goodness, may be so regarded above everything.

2. That is, send Thy Grace unto me, and to all people.

3. That is, that we may worship Thee, serve Thee, and obey Thee, as we ought to do.

4. That is, all things needful for our souls and bodies.

5. And forgive us our trespasses, As we forgive those who trespass against us.

6. And lead us not into temptation; But deliver us from evil:

7. For Thine is the kingdom, and the power, and the glory, for ever and ever.

AMEN.

5. That is, supposing we are willing to give that which we ask to be given to ourselves, that GOD will be merciful to us and forgive us our sins.

6. That is, that it will please GOD to save and defend us in all dangers both of soul and body; and that He will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death.

7. That is, for Thou alone, in the omnipotence, omniscience, omnipresence, eternity, and immaculate purity of the Godhead rulest above all.

That is, so be it.

THE CREED.

1. I BELIEVE in GOD, the FATHER Almighty, Maker of heaven and earth:

2. And in JESUS CHRIST His only Son our LORD; Who was conceived by the Holy GHOST, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell, (*this word Hell here means the place of departed spirits, and not the place of final condemnation. See Rubric.*) The third day He rose from the dead; He ascended into heaven, And sit-

1. I BELIEVE, in GOD the FATHER, Who hath made me, and all the world.

2. I believe in GOD the SON, Who hath redeemed me, and all mankind.

teth on the right hand of GOD
the Father Almighty ; From
thence he shall come to judge
the quick and the dead.

3. I believe in the Holy
GHOST ; The Holy Catholic
Chnrch ; The Communion of
Saints ; The Forgiveness of
sins ; The Resurrection of the
body ; And the Life everlast-
ing. AMEN.

3. I believe in GOD the Holy
GHOST, Who sanctifieth me,
and all the people of GOD.

The Catholic Faith is this : That we worship one
GOD in Trinity, and Trinity in Unity ; Neither con-
founding the Persons nor dividing the Substance.

For there is one Person of the FATHER, another of
the SON : and another of the Holy GHOST.

But the Godhead of the FATHER, of the SON, and
of the Holy GHOST, is all one : the Glory equal, the
Majesty co-eternal.

Such as the FATHER is, such is the SON : and such
is the Holy GHOST.

The FATHER uncreate, the SON uncreate, and the
Holy GHOST uncreate.

The FATHER incomprehensible, the SON incom-
prehensible : and the Holy GHOST incomprehensible.

The FATHER eternal, the SON eternal : and the
Holy GHOST eternal.

And yet they are not three Eternals, but one
Eternal.

As also there are not three Incomprehensibles,

nor three Uncreated : but one Uncreated, and one Incomprehensible :

So likewise the FATHER is Almighty, the SON Almighty : and the Holy GHOST Almighty.

And yet they are not three Almightyies : but one Almighty.

So the FATHER is GOD, the SON is GOD : and the Holy GHOST is GOD.

And yet they are not three GODS : but one GOD.

So likewise the FATHER is LORD, the SON is LORD : and the Holy GHOST is LORD.

And yet not three LORDS : but one LORD.

For like as we are compelled by the Christian verity : to acknowledge every Person by Himself to be GOD and LORD ;

So are we forbidden by the Catholic Religion : to say, there be three GODS, or three LORDS.

The FATHER is made of none : neither created, nor begotten.

The SON is of the FATHER alone : not made, nor created, but begotten.

The Holy GHOST is of the FATHER and of the SON : neither made, nor created, nor begotten, but proceeding.

So there is one FATHER, not three FATHERS ; one SON, not three SONS : one Holy GHOST, not three Holy GHOSTS.

And in this Trinity none is afore, or after

other: none is greater, or less than another ,

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

Furthermore, believe rightly the Incarnation of our LORD JESUS CHRIST.

For the right Faith is, that we believe and confess: that our LORD JESUS CHRIST, the SON of GOD, is GOD and Man; .

GOD, of the substance of the FATHER, begotten before the worlds: and Man, of the substance of His mother, born in the world;

Perfect GOD, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the FATHER, as touching the Godhead: and inferior to the FATHER, as touchiug His Manhood.

Who although He be GOD and Man: yet He is not two, but one CHRIST;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into GOD;

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so GOD and Man is one CHRIST;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the FATHER, GOD Almighty: from whence He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

Glory be to the FATHER, and to the SON: and to the Holy GHOST;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE EXPLANATION OF COMMANDMENTS AND RESPONSES.

1st Commandment.

GOD spake these words, and said; I am the LORD thy GOD: thou shalt have none other Gods but Me.

1st Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is; may God have mercy upon us, and give us grace to believe in, fear, and love Him with all our hearts, minds, and souls, and strength.* (In this spirit examine yourself in all things by the first commandment.)

2d Commandment.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is heaven above, or in the

2d Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is; may God have mercy upon us, and give*

earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me; and show mercy unto thousands in them that love me, and keep my commandments.

3d Commandment.

Thou shalt not take the Name of the LORD Thy GOD in vain: for the LORD will not hold him guiltless, that taketh His name in vain.

4th Commandment.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the

us grace to worship Him, give Him thanks, and put our whole trust in Him. (In this spirit examine yourself in all things by the second commandment.)

3d Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is; may God have mercy upon us, and give us grace to call upon and honour His holy Name and His Word in every respect. (In this spirit examine yourself in all things by the third commandment.)*

4th Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is; may God have mercy upon us, and give us grace to serve Him truly, as we should, all the days of our lives; on Feasts, Fasts, and Ferial or ordinary days. (In this spirit examine yourself in all things by the fourth commandment.)*

seventh day : wherefore the LORD blessed the seventh day, and hallowed it.

5th Commandment.

Honour thy father and thy mother ; that thy days may be long in the land which the LORD thy GOD giveth thee.

6th Commandment.

Thou shalt do no murder.

7th Commandment.

Thou shalt not commit adultery.

5th Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is ; may God have mercy upon us, and give us grace, in recognition of all true authority, to regulate our conduct toward all our neighbours as toward ourselves, and to do to all men as we would they should do unto us : To love, honour, and succour our father and mother : To honour and obey the civil authority : To submit ourselves to all our governors, teachers, spiritual pastors and masters : And to order ourselves lowly and reverently to all our betters. (In this spirit examine yourself in all things by the fifth commandment.)*

6th Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is ; May God have mercy upon us, and give us grace to hurt nobody by word or deed, and to bear no malice nor hatred in our hearts. (In this spirit examine yourself by the sixth commandment.)*

7th Petition.

LORD, have mercy upon us, and incline our hearts to keep

8th Commandment.

Thou shalt not steal.

9th Commandment.

Thou shalt not bear false witness against thy neighbour.

10th Commandment.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

this law. *That is ; May God have mercy upon us, and give us grace to keep our bodies in temperance, soberness, and chastity.* (In this spirit examine yourself in all things by the seventh commandment.)

8th Petition.

LORD, have mercy upon us, and incline us to keep this law. *That is ; may God have mercy upon us, and give us grace to be true and just in all our dealings, and to keep our hands from picking and stealing.* (In this spirit examine yourself in all things by the eighth commandment.)

9th Petition.

LORD, have mercy upon us, and incline our hearts to keep this law. *That is ; may God have mercy upon us, and give us grace to keep our tongues from evil speaking, lying, and slandering.* (In this spirit examine yourself in all things by the ninth commandment.)

10th Petition.

LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee. *That is ; may God have mercy upon us, and give us grace not to covet nor desire other men's goods ; but to learn and labour truly to get our own living,*

and to do our duty in that state of life unto which it shall please God to call us. (In this spirit examine yourself in all things by the tenth commandment.)

THE HOLY COMMUNION.

IN COMING TO COMMUNION

You will find in the Catechism, and in the Exhortations of the Communion Office (or the Divine Liturgy, as it is the only service appointed immediately by our blessed LORD for constant use by his people) directions how to come to the Holy Communion. Don't be over-troubled about theological definitions, but remember, if you come properly, CHRIST will come to you, and you will receive Him. Act accordingly, looking up to CHRIST, and down into yourselves, observing that, under the glory of GOD, the Holy Communion was instituted for the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby. Come thus to your comfort, according to the appointments of the Church, with a lively faith in GOD's mercy through CHRIST, with a thankful remembrance of CHRIST's death, truly and earnestly repenting of your sins, in love and charity with your neighbours, intending to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways.

EXAMINATION.

Endeavor to find time to ask yourself, in preparing to commune, the following questions, taking care to confess where you are guilty, and asking most humbly God's forgiveness and grace to correct all your faults, with full purpose of amendment of life. At the same time do not forget to thank God for all the grace you have had, and what you have accomplished under it.

1. Have I made my daily life an examination of myself, according to the rule of God's commandments, with a view of being a faithful and constant communicant?

2. Have I done this with a view of my duty, not only to God, but also to my neighbours, (i. e. to all men)?

3. Where my offences have been against my neighbours, as well as against God, have I reconciled myself to them, being ready to make restitution and satisfaction to the uttermost of my powers for all the injuries and wrongs I have done them?

4. Am I ready to forgive others who have offended me as I would have forgiveness at God's hand?

5. Am I ready to go to the Holy Communion with a full trust in God's mercy, and with a quiet conscience; and if I cannot do this without the ordinary comfort and counsel given to communicants, have I opened my grief to some minister of God,

and sought from him such godly counsel and advice as may tend to the quieting of my conscience, and the removing of all scruple and doubtfulness.

6. Have I failed at any time to commune without a sufficient excuse?

7. Am I religiously and devoutly disposed in communing?

8. Do I render most humble and hearty thanks to GOD, our heavenly FATHER, that He hath given His Son, JESUS CHRIST, not only to die for us, but also be our spiritual food and sustenance in the Holy Communion?

FOR FURTHER EXAMINATION,

See the explanations of the meaning of the ten commandments, and also the sense in which the petitions after them are to be used, as explained in other parts of this book.

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in Thy tabernacle? or who shall rest upon Thy holy hill?

2 Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the LORD.

5 He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.

6 He that hath not given his money upon usury, nor taken reward against the innocent.

7 Whoso doeth these things shall never fall.

PSALM xxvi. *Judica me, Domine.*

Be thou my Judge, O LORD, for I have walked innocently :
my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me ; try out my reins
and my heart.

3 For Thy loving kindness is ever before mine eyes ; and I
will walk in Thy truth.

4 I have not dwelt with vain persons ; neither will I have
fellowship with the deceitful.

5 I have hated the congregation of the wicked ; and I will
not sit among the ungodly.

6 I will wash my hands in innocency, O LORD ; and so will
I go to Thine altar ;

7 That I may show the voice of thanksgiving, and tell all of
Thy wondrous works.

8 LORD, I have loved the habitation of Thy house, and the
place where Thine honour dwelleth.

9 O shut not up my soul with the sinners, nor my life with
the blood-thirsty ;

10 In whose hands is wickedness, and their right hand is
full of gifts.

11 But as for me, I will walk innocently : O deliver me,
and be merciful unto me.

12 My foot standeth right : I will praise the LORD in the
congregations.

O LORD, to Thy Table led,
Now let every heart be fed
With the true and living Bread.

While in penitence we kneel,
Thy sweet Presence let us feel,
All Thy wondrous Love reveal.

While on Thy dear Cross we gaze,
Mourning o'er our sinful ways,
Turn our sadness into praise.

When we taste the mystic wine,
Of Thine out-poured Blood the sign,
Fill our hearts with love divine.

Draw us to Thy wounded Side,
Whence there flow'd the healing tide ;
There our sins and sorrows hide.

From the bonds of sin release,
Cold and wavering faith increase,
LORD JESUS, grant us Thy Peace.

Lead us by Thy piercèd Hand,
Till around Thy Throne we stand,
In the bright and better land. Amen.

PRAYER AFTER EXAMINATION.

O GOD be merciful to me a sinner. Forgive me, I humbly entreat Thee, all my transgressions by sinning in (*here mention all you can.*) Forgive me, O LORD, these sins, and all those other sins which I have committed, in unjustifiable ignorance, in negligence, and in remissness. Extend Thy grace to me, that I may come to Thy table purposing a full amendment of my life, and there partake acceptably in Thy sight, to the strengthening and refreshing of my whole being, and to my everlasting salvation, the heavenly food there provided for weak and erring sinners. To this end, O LORD, keep me both from approaching Thy altar presumptuously, and from all vain excusing of myself from so great salvation. Be it now unto me, O Blessed and Triune GOD (FATHER, SON and Holy GHOST), in the covenant of Thy grace, according to Thy word ; through JESUS CHRIST, my only Meditator and Redeemer. Amen.

THE OFFERTORY.

Number the Offertory sentences, and devoutly meditate on the one, or more, used by the Priest at the service, and others, if there is time, appropriate to the season*, remembering *to give all you can*, and really trying to give at least a tenth of your income, or a just equivalent, to GOD, in religious or charitable purposes in general, as children of the true faith of Abraham, who existed before the Mosaic Law.

IN PARTAKING,

Always receive the Bread into your *hands*. This is the law of the Church. It is a reverential custom to receive the Bread in the palm of the right hand crossed over the left, and so conveying the Bread to your mouth, avoiding all dropping of crumbs.

Put aside all gloves.

It is a reverential custom to receive the Cup with *both* hands.

Say

-
- * For Advent, 1, 2, 4, 5, 9, 12, 13, 14, 19, 20.
 - “ Christmas-tide, 1, 9, 11, 15, 19, 20.
 - “ Epiphany-tide, 1, 2, 3, 9, 11, 13, 15, 16.
 - “ Ante-Lenten-tide, 2, 4, 9, 15, 16, 18.
 - “ Lent, 1, 2, 5, 9, 11, 12, 13, 14, 15, 16, 17.
 - “ Easter tide, 1, 2, 6, 9, 10, 13.
 - “ Rogation-tide, 2, 4, 9, 13.
 - “ Ascension tide, 2, 4, 6, 9, 10, 11, 13, 14.
 - “ Whitsun-tide, 1, 3, 4, 10, 11, 15, 20.
 - “ Trinity tide, 1, 2, 3, 4, 9, 12, 13, 14, 15, 16, 19, 20.
 - “ Ember tides, 3, 6, 7, 8, 10, 14.
 - “ Feasts in general, 1, 2, 3, 6, 9, 10, 11, 13.
 - “ Fasts in general, 1, 2, 4, 5, 9, 11, 12, 13, 14, 15, 16, 19.

BEFORE RECEIVING THE BREAD,

LORD, be it unto me according to Thy Word. Preserve my body and soul unto everlasting life. Hold up Thy cross before my eyes, and assist me now to receive Thee into my heart by faith, with thanksgiving.

AFTER RECEIVING THE BREAD.

Thanks be unto Thee, O LORD. Thanksgiving and blessing, and honour, and glory, and power, be unto Thee for ever and ever.

BEFORE RECEIVING THE CUP.

Be it unto me, O LORD, according to Thy word. Feed me now with the cup of salvation, and make me thankful from the bottom of my heart.

AFTER RECEIVING THE CUP.

Thanks be unto Thee, O LORD. Magnify Thy Name in my soul with an everlasting thanksgiving, that I may evermore rejoice in Thee, O God, my Saviour.

Having returned to your seat,

WHILE OTHERS ARE COMMUNING,

Occupy yourself with prayer and meditation on the LORD's Prayer, Creed, and Ten Commandments, and the comments on them in other parts of this book, using the following, and any other prayers you find it convenient to say.

O LORD JESUS CHRIST, in Thy name I have bowed myself at Thy altar and received the pledges of Thy dying love ; and now neither do Thou leave me for my unworthiness, nor let me leave Thee ; but go with me henceforth in my passage through life, that by Thy grace I may be guided by Thy mercy, and be enabled to obey Thy commandments through all the dangers of my pilgrimage, and at last rest in peace, in the love of Thy bosom, O Blessed LORD JESUS, to Whom with the FATHER and Holy GHOST be all praise, honour, thanksgiving and dominion, world without end. Amen.

AFTER SERVICE.

Blessed be Thy Name, O LORD GOD, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell amidst the assembly of the saints on earth. Bless us in our going out and our coming in. Bless the religious services of this day, and grant that Thou mayest here be worshipped in truth and purity through all generations. Pardon and assist us to overcome the imperfections of our services ; and accept them through the merits and mediation of JESUS CHRIST, our only Mediator and Redeemer. Amen.

A SHORT FORM OF MORNING PRAYER FOR INDIVIDUALS DEPRIVED OF FAMILY PRAYERS

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Almighty and everlasting GOD, I humbly praise Thee for the preservation of my life to this day, and here dedicate myself to Thee in a sober, righteous, and godly life ; assist me by Thy Holy Spirit in this resolve, to the putting away of all sin and the fulfilment of all duty. Keep me temperate in meat and drink : Diligent in my calling : Patient under affliction ; and contented with my condition : Give me grace to be just and upright in all my dealings ; quiet and peaceable ; full of compassion ; and ready

to do good in every way according to my ability. Direct me in all my ways, and prosper me therein. Defend me from all dangers and adversities. Take me and all things belonging to me under Thy Fatherly care. Whatever Thou seest to be best for me, I humbly beg, through JESUS CHRIST our LORD, Amen.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the Holy GHOST be with me evermore. Amen.

A SHORT FORM OF EVENING PRAYER. FOR PERSONS DEPRIVED OF FAMILY PRAYERS.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Most merciful GOD be merciful to me a miserable sinner, and give me the direction and assistance of Thy Holy Spirit. Reform whatever is amiss in my thoughts, words, and actions; that I may truly love Thee with all my heart, and all persons in the same manner as myself. Bless the work of the Church in extending the Gospel to all men, and in her efforts to make all her members fitting examples of Christianity. Bless all those over us in maintaining true religion and virtue. Reward all who have done us good. Pardon all who have done us evil. Be merciful to all who are in any trouble. Defend us from all injury, and from all ungodly

fear; and accept my unfeigned thanks for all Thy mercies, blessings, and love, through JESUS CHRIST, our LORD. Amen.

Glory be to GOD the FATHER, my Maker, and to GOD the SON, my Redeemer, and to GOD the Holy GHOST, my Sanctifier; The three persons in one Godhead, both now, and evermore. Amen.

RUBRICS FROM THE PRAYER BOOK.

HOLY BAPTISM.

- ¶ The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days, or Prayer Days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.
- ¶ There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.
- ¶ When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Minister by his discretion shall appoint.
- ¶ The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause.
- ¶ And also they shall warn them, that without like great cause and necessity, they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered.
- ¶ And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize the Child, the Congregation may be certified of the true Form of Baptism, by him privately before used.
- ¶ But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian People.
- ¶ But if they who bring the Infant to the Church do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the FATHER, and of the SON, and of the Holy GHOST, (which are essential parts of Baptism,) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words: [If thou art not already baptized, etc.]

- ¶ When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.
- ¶ It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.
- ¶ Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be performed. And in the exhortation, Well-beloved, etc., instead of these words, come hither desiring, shall be inserted this word, desirous.

CATECHISING.

- ¶ The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of the Catechism.
- ¶ And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.

CONFIRMATION.

- ¶ So soon as the Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.
- ¶ And there shall none be admitted to the Holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed.

SICKNESS.

- ¶ When any person is sick, notice shall be given thereof to the Minister of the Parish.

THE COMMUNION OF THE SICK.

- ¶ Forasmuch as all mortal men are subject to many sudden perils, diseases, sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishoners to the often receiving of the Holy Communion of the Body and Blood of our Saviour CHRIST, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Com-

munion in his house ; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least :) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion.

- ¶ At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself- and after minister unto those who are appointed to communicate with the sick, and last of all to the sick person.
- ¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of CHRIST's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour CHRIST profitably to his Soul's health, although he do not receive the Sacrament with his mouth.
- ¶ In the times of contagious sickness or disaster, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.

THE BURIAL OF THE DEAD.

- ¶ Here is to be noted, that the Office is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.

THE CHURCHING OF WOMEN.

- ¶ This Service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.
- ¶ The Woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct.
- ¶ The Woman, that cometh to give her thanks, must offer accustomed offerings, which shall be applied by the Minister and the Churchwardens to the relief of distressed women in child-bed ; and if there be a Communion, it is convenient that she receive the Holy Communion.

FROM THE CANONS.

OF PERSONS OFFICIATING IN ANY CONGREGATION OF THIS CHURCH.

No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church : *Provided*, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers.

THE LORD'S DAY.

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, or other exercises of devotion, and in acts of charity, using all godly and sober conversation.

COMMUNICANTS' CERTIFICATES.

A communicant removing from one Parish to another shall procure from the Rector (if any) of the Parish of his last residence, or, if there be no Rector, from one of the Wardens, a certificate stating that he or she is a communicant in good standing; and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a Communicant until such letter be produced.

OF MARRIAGE AND DIVORCE.

If any persons be joined together otherwise than God's Word doth allow, their marriage is not lawful.

No Minister, knowingly after due enquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

THE FORM AND MANNER OF MAKING, OF ORDAINING, AND CONSECRATING

BISHOPS, PRIESTS, AND DEACONS.

ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF SEPTEMBER, A. D. 1792.

It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

MORNING AND EVENING PRAYERS FOR A WEEK.*

For use by those who have not the privilege of attending Family Prayers.†

SUNDAY MORNING.

THE DAY WHICH COMMEMORATES THE MAKING OF THE LIGHT
—THE RESURRECTION OF OUR BLESSED LORD FROM THE
DEAD—THE GIFT OF THE HOLY GHOST—AND THE
BIRTH-DAY OF THE CHURCH.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Direct me, O LORD, this sanctified day in all my ways and doings. Give me grace so to observe it

* Mostly adapted from *ALL THE WEEK THROUGH* ; a volume of Hymns, Bible Readings, and Prayers for Families. Arranged, &c., by the Rev. Chas. F. Hoffman, M.A.

† By using the plural, where it is necessary, these prayers can be used for short family devotions.

that it may be to me the beginning of a happy week. Mercifully receive the acceptable offerings and intercessions of Thy Holy Church throughout the world which shall this day be offered at the Throne of grace. Prepare my heart to serve Thee as Thou desirest, that I may spend the day to the honour of Thy Holy Name, and the good of my own soul. Accompany me with Thy Holy SPIRIT, Who descended on the assembled Apostles, to the place of Thy public worship, making me serious and attentive, and raising my mind from the thoughts of this world to the consideration of the next, by withdrawing my eyes from things seen and temporal, and fixing them on things unseen and eternal, that I may heartily join in the prayers and praises of Thy Church, and listen to my duty with an honest heart in order to practice it. Enable me to return this day from Thy House more filled with Thy grace and heavenly benediction, that I may be more devoted to Thy service, and lead a more Christ-like life, to Thy honour and praise, and my everlasting welfare. Whatsoever, O Holy GOD, Thou shalt see to be good and best for me, and all my friends and neighbours, grant in Thine own blessed ways ; through the merits and mediation of JESUS CHRIST our LORD and SAVIOUR. Amen.

May GOD, the FATHER SON and Holy GHOST, guide, bless, and keep me, now, and evermore. Amen.

SUNDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O Eternal GOD, mighty in power, and of majesty incomprehensible, Whom the heaven of heavens cannot contain, much less the walls of temples made with hands ; but Who notwithstanding, hast promised Thy Presence wherever two or three of the faithful have gathered in Thy Name ; Accept my hearty thanks for the services in Thy sanctuaries. With whatever holy thoughts, and good resolutions and instructions, Thou hast blessed the day, I pray Thee to bring the same to good effect, and perfect the work Thou hast begun. Grant that the professions my lips have uttered, and the truths my ears have heard this day, may remind me, through the tumult of my worldly occupations, of that higher service I owe unto Thee ; so that neither the love of anything I desire, nor the fear of anything that I dread, may withdraw my eyes from the prize of my high calling, in CHRIST JESUS our LORD, to

Whom with the FATHER and the SPIRIT, be praise and dominion, now, and forever. Amen.

• The love of the FATHER, the grace of the SON, and the communication of the Holy SPIRIT be with us evermore. Amen.

MONDAY MORNING.

THE DAY WHICH COMMEMORATES THE CREATION OF THE HEAVENS—AND THE DRIVING OF THE MONEY-CHANGERS FROM THE TEMPLE.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O God, Who willest that no man should be idle, but that all shall work the thing that is good; graciously look upon me, now going forth amidst the business of the day. Grant me all needful strength for the same, and give me grace to be serious and holy in my life, true and just in my dealings, watchful over my thoughts, words, and actions; diligent in my business, and temperate in all things; that I may honestly improve all the

talents Thou hast committed to my trust; and that no worldly business, or worldly pleasures, may ever divert me from the thoughts of the life to come. Enable me at all times to will that which Thou wouldst have me will, and to do that which Thou wouldst have me do, that the fulness of Thy blessing may be upon my person, upon my labours, upon my substance, and upon all that belongs to me; through the merits and meditation of JESUS CHRIST, and the guidance of Thy blessed Spirit, to Whom with Thee O FATHER, be praise and dominion for ever and ever. Amen.

May GOD, the FATHER, SON and Holy GHOST, guide, bless, and keep me, now, and evermore. Amen.

MONDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O LORD GOD Almighty, Searcher of the hearts of men, before Whose eyes all my inwardness is laid open and bare; whereinsoever Thou hast seen any-

thing amiss in me this day, have mercy upon me, and repair the damage of my sins and shortcomings for JESUS' sake. Lead me, Merciful FATHER, from all that has been wrong in my life into the ways and thoughts of godliness: Expel each vain imagination the world hath left, and cleanse the sanctuary of my heart for the indwelling of Thy Blessed Spirit. May it please Thee to continue to me Thy Protection through the night. Grant me the blessing of wholesome and innocent repose. Defend me from all danger, and bring me again to the morrow's light refreshed, in health of body and mind, and renewed in heart by Thy Holy SPIRIT; that so I may tomorrow and each succeeding day of my mortal life, serve and please Thee in growth in grace, and in the knowledge of Him in Whose Name I pray, our LORD and Saviour JESUS CHRIST. Amen.

The love of the FATHER, the grace of the SON and the communion of the Holy SPIRIT be with us evermore. Amen.

TUESDAY MORNING.

THE DAY WHICH COMMEMORATES THE GATHERING OF THE WATERS OF THE SEA—THE APPEARANCE OF THE DRY LAND—AND THE CURSING OF THE BARREN FIG TREE.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our

daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O Almighty God, Giver of life and light, Who hast given me the sight of another day in the world, sparing me in Thy compassion by the renewing of Thy mercy ; I render Thee my humble and hearty thanks for the same. Make my paths this day to be light, that I may be delivered from all the darkness and blindness of sin. Take away from me all ignorance, that I may know both myself and Thee. Continue to me Thy precious gifts and blessings in soul body and spirit, with grace to use them ever in Thy service, to Thy honour and glory, and teach me to work while it is called to-day, before the night cometh, wherein no man can work : and grant that as in the ordinary course of nature, the hand of time is daily drawing me nearer to the grave, the strong hand of Thy grace may also be drawing me nearer to Thee, through JESUS CHRIST, our LORD, to Whom with Thee, O FATHER, and Thee O Holy SPIRIT, be all glory as it was, is now, and ever shall be, world without end. Amen.

May GOD, the FATHER, SON and Holy GHOST, guide, bless and keep me, now, and evermore. Amen.

TUESDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O GOD, Who hast made both the night and the day for Thy Service, have mercy upon me, and forgive me all my sins and shortcomings in the nights and days through which I have passed ; and give me grace to use those that are left to me more and more to Thy glory and my everlasting welfare. In the light of the days to come take away each vain and worldly thought that shrouds Thee from my sight, and in the outward darkness of the nights to succeed, have me in the light of Thy inward and spiritual day. Give me grace to prepare while I have the opportunity, for Thy final judgment of the living and the dead. Conduct me by Thy grace to Thy right hand, that I may have a place among the blessed ones, and an abundant entrance into Thine everlasting kingdom, through JESUS CHRIST our LORD, Whom, with Thee and the Holy GHOST, I honour and serve as one GOD, world without end. Amen.

The love of the FATHER, the grace of the SON, and the communication of the Holy SPIRIT be with us evermore. Amen.

WEDNESDAY MORNING.

THE DAY WHICH COMMEMORATES THE CREATION OF THE SUN, MOON, AND STARS—AND THE BETRAYAL OF OUR BLESSED LORD.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is kingdom, and the power, and the glory, for ever and ever. Amen.

I give Thee thanks Holy LORD, FATHER Almighty, Everlasting GOD, for the sleep Thou hast given to recruit my weakness, and to remit the toil of my fretful flesh; and now, on the coming in of another day, in remembrance of my duty, I again devote myself to Thee: But, O GOD, Who knowest the weakness and corruption of my nature, and the manifold temptations which I daily meet with; I humbly beseech Thee to have compassion on my infirmities, and to give me the constant assistance of Thy Holy Spirit; that I may be effectually restrained from sin, and excited to my duty. Imprint

upon my heart such a dread of Thy judgments, and such a grateful sense of Thy goodness to me, as may make me both ashamed and afraid to offend Thee. And, above all, keep in my mind a lively remembrance of that great day when I must give a strict account of my thoughts, words, and actions; that I may be diligent to be found of Him in peace, without spot and blameless, when I shall be judged according to the works done in the body, and be eternally rewarded or punished by Him in Whose Name I pray, and Whom Thou hast appointed the Judge of the living and the dead, Thy SON, JESUS CHRIST our LORD. Amen.

May GOD, the FATHER, SON and Holy SPIRIT, guide, bless, and keep me, now, and evermore. Amen.

WEDNESDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Most merciful GOD, Who art of purer eyes than

to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins ; I come before Thee in an humble sense of my unworthiness, acknowledging my manifold transgressions of Thy righteous laws. (*Pause.*) But, O gracious FATHER, Who desireth not the death of a sinner, look upon me, I beseech Thee, in mercy, and forgive all my transgressions. And lest through my own frailty, or the temptations which encompass me, I be drawn again into sin, Vouchsafe me, I beseech Thee, the direction and assistance of Thy Holy SPIRIT. Reform whatever is amiss in the temper and disposition of my soul ; that no unclean thoughts, unlawful designs, or inordinate desires may rest therein. Purge my heart from envy, hatred, and malice : that I may never suffer the sun to go down upon my wrath ; but may always go to my rest in peace, charity, and good-will, with a conscience void of offence towards Thee, and towards men : that so I may be preserved pure and blameless, unto the coming of our LORD and Saviour JESUS CHRIST. Amen.

The love of the FATHER, the grace of the SON, and the communication of the Holy SPIRIT, be with us evermore. Amen.

THURSDAY MORNING.

THE DAY WHICH COMMEMORATES THE CREATION OF THE FOWLS OF THE AIR, AND THE FISHES OF THE SEA—THE INSTITUTION OF THE HOLY EUCHARIST—AND THE ASCENSION OF OUR LORD JESUS CHRIST INTO HEAVEN.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O LORD, Who by Thy mighty power hast raised me again from sleep, accept my hearty thanks for the same. Help me to watch and pray against the manifold temptations which beset me ; Enlighten the eyes of my understanding ; Quicken the sense of my conscience, so that in all my service of body and soul, I may remember with love and fear, that I am Thy servant, placed here to do Thy work. Enable me by Thy help to do it faithfully and effectually to the salvation of my soul, and to the advancement of Thy honour and glory. Give me, through Thy grace, the strength I need. Bind me by the cords of love and faith, day by day, closer to CHRIST JESUS my LORD ; And grant that I may walk in love, even as CHRIST has loved us, and

given Himself to die for us sinners, in Whose Name I ask the acceptance of these prayers and seek Thy blessing. Amen.

May GOD, the FATHER, SON and Holy GHOST, guide, bless, and keep me, now, and evermore. Amen.

THURSDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O Holy LORD and Saviour JESUS CHRIST, Who went into heaven to prepare a place for all who love Thee and keep Thy commandments; I pray Thee intercede for me with the Majesty on high; Succour me in every temptation; Assist me in the time of need; Give me affections set on things above, that through Thee, the compassionate High Priest, Who art touched with the feeling of our infirmities, I may attain to Thy right hand. Remove the unhappy divisions in the midst of which we live; That Thy Church may fight with the world, the flesh, and the devil, in the strength of unity; and all who

love Thee be united, according to Thy will, in the most perfect bonds of faith, and hope, and charity: And vouchsafe to me, Thy unworthy servant, Thy grace so to mortify myself in this life, that I may devoutly celebrate the fasts and festivals of Thy Church, and eternally rejoice with Thee hereafter, in the Kingdom of Thy Glory, where, with the FATHER and the HOLY GHOST, Thou livest and reignest, one GOD, through ages of ages. Amen.

The love of the FATHER, the grace of the SON, and the communication of the Holy SPIRIT, be with us evermore. Amen.

FRIDAY MORNING.

THE DAY WHICH COMMEMORATES THE CREATION OF MAN
AND THE LAND ANIMALS—AND THE OFFERING OF THE
LORD JESUS CHRIST ON THE CROSS.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O Heavenly FATHER, full of mercy and compassion, pardoning iniquity, and forgiving the transgressions of those that are penitent; I thank Thee that Thou hast brought me with all its blessings thus far through the week. Give me grace in looking back to what is gone, to learn diligence for the future; that seeing in the past, the fruits of my own weakness, I may be brought to seek help of Thee, through Him Who taught His disciples to pray in His Name, JESUS CHRIST, Thine only SON, our LORD. Amen.

O FATHER of mercies, Whose blessed SON was on this day of the week crucified, the just for the unjust, to bring us to Thee, give to me the grace to crucify myself to every sinful desire and unchristian temper; and grant that looking to the cross, I may be made an image of CHRIST, through the same JESUS CHRIST our LORD. Amen.

Almighty GOD, I beseech Thee graciously to behold the great family for which our LORD JESUS CHRIST was contented to suffer death upon the cross. Let not the enemy gain the advantage over us, and let Thy mercy have its perfect work. Receive my supplications, and in Thine Own good way fulfil my petitions. Hear me most merciful FATHER, through the intercession of Thine only begotten SON, to Whom with Thee, and the Holy GHOST, in the unity

of the invisible and Holy Trinity, be glory and worship, now and forever. Amen.

May GOD, the FATHER, SON and Holy GHOST, guide, bless, and keep me, now, and evermore. Amen.

FRIDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Almighty GOD, Who by the Passion of Thy SON our LORD JESUS CHRIST, and His bitter and meritorious death, hast dissolved the death of sin, whereto the whole race of mankind had succeeded ; give me the grace to be made conformable to His death ; and grant, that, as by necessity I have borne the image of the earthly nature, so by sanctification I may also bear the image of the heavenly, and pass into that glory which Thou hast prepared for all the faithful ; through the same JESUS CHRIST our LORD. Amen.

And accept, O LORD, my intercessions for all mankind. Let the light of the Gospel shine upon all ; and may as many as have received it, live as

becomes it. Reward all who have done me good, and pardon all those who have done or wished me evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do Thou, the GOD of pity, administer to them according to their several necessities; for His sake, Who went about doing good, Thy SON our Saviour JESUS CHRIST. Amen.

Almighty GOD, with Whom do live the spirits of those who depart in the LORD, give me the grace to be ever looking forward to that rest which Thou hast promised, that I may enter in and enjoy a heavenly Sabbath before Thee forever. And while loving those yet spared to me on earth, give me the grace to follow the good examples of those who have gone before, that with them I may hereafter receive the crown, through JESUS CHRIST, Thine only-begotten SON, with Whom, and with the Holy and Life-giving Spirit, Thou art one GOD, now and ever. Amen.

The love of the FATHER, the grace of the SON, and the communication of the Holy SPIRIT, be with us evermore. Amen.

SATURDAY MORNING.

THE DAY WHICH COMMEMORATES THE RESTING OF GOD FROM THE WORK OF CREATION—AND THE REST OF OUR BLESSED LORD JESUS CHRIST IN THE GRAVE.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be

done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O GOD, LORD of all power and might, Who hast again displayed Thy goodness in restoring strength to my body, and light to my eyes, I give Thee humble thanks for Thy Fatherly care over me during the week now drawing to a close; beseeching Thee to make me truly sensible of Thy mercies, and thankful for them all. Strengthen me in the faith of Thy blessed SON, that I may advance in working out my final salvation with a wholesome fear and trembling. Assist me by Thy grace to strive with my might to avoid falling into the sins I have repented of. Let Thy blessed Word, so illuminate my path, that I may see to walk uprightly the way that leadeth to eternal life. Amid all the perplexities in the events of this world, may I ever see before me the strait gate of the world to come. Aid me at all times to do my duty to Thee and my neighbours, not with eye-service, but in singleness of heart; that I may glorify Thee, my heavenly FATHER, through the grace of JESUS CHRIST our blessed REDEEMER. Amen.

May GOD, the FATHER, SON and HOLY SPIRIT,

guide, bless, and keep me, now, and evermore.
Amen.

SATURDAY EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O GOD, the Body of Whose blessed SON did on this day of the week lie in the grave, make me, I humbly beseech Thee, a constant repository of Thy CHRIST. Hew out day by day, in the rock of my heart, a renewed place for His continual habitation. Give me the grace to embalm Him in my affections with the spices and sweet odours of a loving penitence; and assist me, by Thy Holy SPIRIT, to enwrap Him inwardly with the fair linen of a pure conscience, and so attain the glory of the kingdom which is to come. Let the falls of the time that has past warn me of the future. Give me the grace, if spared to the morrow, to attend acceptably its duly appointed services. Quicken all good within me, and prepare me by Thy Holy SPIRIT, giving me ears to hear, a heart to feel, and sincerity to pray; and grant that the coming day may be truly Thine, a day to bring all

nearer to Thee, through the meditation of JESUS CHRIST our LORD. Amen.

The love of the FATHER, the grace of the SON, and the communication of the Holy SPIRIT, be with us evermore. Amen.

THE EXTRACTS, etc., IN
THE FOLLOWING PAGES
ARE INSERTED FOR THE
GOOD WHICH THEY MAY
BE FOUND TO CONTAIN.

EXTRA PRAYERS, etc., FOR LENT AND OTHER FASTS; OR, "THE LITTLE HOURS FOR BUSY PERSONS."

TERCE; OR, 9 A. M.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O GOD, make speed to save us.

O LORD, make haste to help us.

Glory be to the FATHER, and to the SON, and to the Holy GHOST;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

HYMN. *Nunc Sancte.*

Come, Holy GHOST, with GOD the SON,
And GOD the FATHER, ever ONE,
Shed forth Thy grace within my breast,
And dwell with me a ready guest.

By ev'ry power, by heart and tongue,
By act and deed Thy praise be sung;
Inflame with perfect love each sense,
That others' souls may kindle thence.

O FATHER, that I ask be done,
Thro' JESUS CHRIST Thine only SON,
Who with the HOLY GHOST and Thee
Shall live and reign eternally. Amen.

ANTIPHON.

BLESSED are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

PSALM cxxi. *Levavi oculos.*

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2. My help cometh even from the LORD, Who hath made heaven and earth.

3. He will not suffer thy foot to be moved ; and He that keepeth thee will not sleep.

4. Behold He that keepeth Israel shall neither slumber nor sleep.

5. The LORD himself is thy keeper ; the LORD is thy defence upon thy right hand ;

6. So that the sun shall not burn thee by day, neither the moon by night.

7. The LORD shall preserve thee from all evil ; yea, it is even He that shall keep thy soul.

8. The LORD shall preserve thy going out, and thy coming in, from this time forth for evermore.

Glory be to the FATHER, and to the SON, and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

TEXT.

Heal me, O LORD, and I shall be healed ; save me and I shall be saved : for Thou art my praise, Jeremiah xvii : 14.

COLLECTS,

O God, Who as at this time didst teach the hearts of Thy faithful people by sending to them the light

of Thy Holy SPIRIT, Grant me by the same SPIRIT to have a right judgment in all things, and evermore to rejoice in His holy comfort: through the merits of CHRIST JESUS, our SAVIOUR, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, one GOD, world without end. Amen.

Remember, O GOD, I beseech Thee, this Parish, and grant to it all that is needful for its spiritual welfare. Remove all hindrances and hurtful things, and make all to be of one heart and one mind in Thy Holy Church, through JESUS CHRIST our LORD. Amen.

May the Passion of our LORD JESUS CHRIST be our safeguard and protection now and ever, and in the hour of our death. Amen.

SEXT ; OR, NOON.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O GOD, make speed to save us.

O LORD make haste to help us.

Glory be to the FATHER, and to the SON, and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

HYMN. *Rector potens.*

O GOD of truth, O LORD of night,
Who ord'rest time and change aright,
And send'st the early morning ray,
And light'st the glow of perfect day.

Extinguish Thou each sinful fire,
And banish ev'ry ill desire ;
And whilst Thou keep'st the body whole,
Send forth Thy peace upon the soul.

O FATHER, that I ask be done,
Thro' JESUS CHRIST Thine only SON,
Who with the Holy GHOST and THEE
Shall live and reign eternally. Amen.

ANTIPHON.

BLESSED are the merciful : for they shall obtain mercy. Blessed are the poor in heart : for they shall see GOD.

PSALM xxiii. *Dominus regit me.*

The LORD is my Shepherd ; therefore can I lack nothing.

2. He shall feed me in a green pasture, and lead me forth besides the waters of comfort.

3. He shall convert my soul, and bring me forth in the paths of righteousness for His Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for Thou art with me ; Thy rod and Thy staff comfort me.

5. Thou shalt prepare a table before me against them that trouble me ; Thou hast annointed my head with oil, and my cup shall be full.

6. But Thy loving-kindness and mercy shall follow me all the days of my life ; and I will dwell in the house of the LORD for ever.

Glory be to the FATHER, and to the SON, and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

TEXT.

Prove all things, hold fast that which is good. Abstain from all appearance of evil. 1 Thessalonians v. 21, 22.

COLLECTS.

Direct me, O LORD, in all my doings with Thy most gracious favour, and further me with Thy continual help ; that in all my works begun, continued, and ended in Thee, I may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life : through JESUS CHRIST our LORD. Amen.

Almighty GOD, I beseech Thee to hear my prayers for such as sin against or neglect to serve Thee, that Thou wouldst vouchsafe to bestow upon them true repentance, and an earnest longing for Thy service : through JESUS CHRIST our LORD. Amen.

May the Passion of our LORD JESUS CHRIST be our safeguard and protection now and ever, and in the hour of death. Amen

NONES ; OR, 3 P. M.

Our FATHER, Who art in heaven, Hallowed be Thy Name. The kingdom come. Thy will be done on earth, As it is in heaven. Give us this day

our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil : For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O GOD, make speed to save us.

O LORD, make haste to help us.

Glory be to the FATHER, and to the SON, and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

HYMN. *Rerum Deus.*

O GOD, creation's secret force,
Thyself unmoved, all motion's source,
Who from the morn till ev'ning's ray,
Thro' all its changes guid'st the day.

Grant me, when this short life is past,
The glorious even that shall last,
That by a holy death attained,
Eternal glory may be gained.

O FATHER, that I ask be done,
Thro' JESUS CHRIST, Thine only SON ;
Who with the Holy GHOST and THEE
Shall live and reign eternally. Amen.

ANTIPHON.

BLESSED are the peacemakers : for they shall be called the children of God.

PSALM xv. *Domine, quis habitabit ?*

LORD, who shall dwell in Thy tabernacle ? or who shall rest upon Thy holy hill ?

2. Even he that leadeth an uncorrupt life, and doeth the thing which is right, and speaketh the truth from his heart.

3. He that hath used no deceit in his tongue, nor done evil to his neighbour, and hath not slandered his neighbour.

4. He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the LORD.

5. He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance.

6. He that hath not given his money upon usury, nor taken reward against the innocent.

6. Whoso doeth these things shall never fall.

Glory be to the FATHER, and to the SON, and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

TEXT.

Bear ye one another's burdens, and so fulfil the law of CHRIST. Galatians vi. 2.

COLLECTS.

Almighty and everlasting God, Who of Thy tender love towards mankind, hast sent Thy SON, our SAVIOUR JESUS CHRIST, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility ; mercifully grant, that I may both follow the example of His patience, and also be made a partaker of His resurrection ; through the same JESUS CHRIST our LORD. Amen.

O LORD JESUS CHRIST, who saidst unto Thine Apostles, Peace I leave with you, my peace I give unto you ; regard not my sins but the faith of Thy Church, and grant her that peace and unity which

is agreeable to Thy will, Who livest and reignest, GOD, for ever and ever. Amen.

May the Passion of our LORD JESUS CHRIST be our safeguard and protection now and ever, and in the hour of death. Amen.

PRAYER FOR THE EMBER DAYS.

Almighty GOD, our heavenly FATHER, Who hast purchased to Thyself an universal Church by the precious blood of Thy dear SON; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of Thy Church. And, to those who shall be ordained to any holy function, give Thy grace and heavenly benediction; that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men; through JESUS CHRIST our LORD. Amen.

PRAYER FOR THE ROGATION DAYS.

O LORD, mercifully hear our prayers, and give Thy blessing, that the earth may bring forth her increase abundantly, and that I, by Thy aid, serving Thee with a pure heart, may with all Thy people, rejoice in this world, and in the world to come; through JESUS CHRIST our LORD. Amen.

NOTES

ON SINS AND THEIR REMEDIES.

SINS.

Selfishness, in one form or another, will be found to be at the root of all personal sin. The following are the forms in which sin most commonly violates the Commandments.

1st Commandment.—Determining to disbelieve in God through a desire to follow sin, or through pride of intellect. Making a mock of religion or of sin. Putting some friend in the place of God. Doing wrong things, or omitting right things, in order to please man. Adopting a conventional standard in religious practice, for fear of giving offence. Pursuing steadily, as the main object in life, something from which religion is banished. Showing disbelief in God's mercy by despairing, or in His justice by presuming. Putting off repentance from sloth or self-will.

2d Commandment.—Neglect of Public Worship—of Baptism—Confirmation—Holy Eucharist—Private Prayer. Going to Church from a wrong motive, e. g., respectability, vanity, curiosity, or gossip, merely for the music or sermon. Improper thoughts or beha-

viour at Church. Attending dissenting worship or religious meetings. Unnecessary perusal of unsound books, or conversation on religious topics with unsound persons.

3d Commandment.—Profane swearing. Careless or irreverent use of holy names, writings, or things. Superstitious use of the same. Using as oaths phrases resembling or suggesting holy names. Hypocrisy. Mechanical recitation of prayers. Talking too freely on religious subjects, even if not in a bad spirit

4th Commandment.—Laziness or misspending time. Procrastination. Unnecessary work on Sundays or Festivals. Missing Church, or causing others to miss it, on Sundays.

5th Commandment.—Disobedience or disrespect to parents. Inattention to their wishes or wants. Eye-service towards employers. Neglect of family duties and claims: Of direction or advice of teachers. Harshness to inferiors, or neglect of their temporal or spiritual wants. Setting a bad example.

6th Commandment.—Hatred. Sulliness. Pride. Spitefulness. Vindictiveness. Injuring others in body or mind. Quickness of retort. Reviling. Cruelty to men or animals. Causing anger in others.

7th Commandment.—Impure thoughts, words or deeds. Perusal of coarse, lax, or sensual books. Looking at immodest pictures, or similar objects.

Unsuitable or immodest dress. Personal vanity. Attempting to attract the notice of the opposite sex. Over-eating. Daintiness. Drunkenness, or frequent use of stimulants. Using opium. Physical self-indulgence. Flirting. Ostentation. Corrupting others. Marriage with divorced persons, or within the prohibited degrees, or from mere worldly motives.

8th Commandment.—Stealing. Receiving stolen goods. Pilfering. In *buying*, beating down an article below its fair value ; in *selling*, taking advantage of the ignorance of a customer. Borrowing without returning. Extravagance. Contracting debts without having a reasonable prospect of paying. Giving insufficient wages or payment to servants or work people. Giving short time or imperfect work for full payment. Adulteration. Using false weights and measures. Omitting tithes and almsgiving. Failing to make restitution. Wasting food or anything useful. Taking credit due to another.

9th Commandment.—Lying, deception, or equivocation. Breaking vows or promises. Acting a lie. Betraying trust or secrets. Making unreal excuses. Defending oneself when in wrong. Prying. Slander. Gossip. Putting an evil construction on the words or acts of others. Taking pleasure in the evil of others. Hinting evil or concealing good of others. Speaking of the evil of others apart from imperative duty. Habitual exaggeration.

10th Commandment.—Discontent. Envy. Grumbling. Worldliness. Stinginess. Eager speculation. Gambling.

REMEDIES FOR SIN.

To uproot sin, uproot selfishness (Rom. xiii. 10 ;) for he who lives for others will have less time and inclination for following his own sins.

As a help to self-mortification, some voluntary act may be performed, in addition to the prescribed practice of the virtue directly contrary to the sin which is to be overcome.

It is as a general rule, inexpedient to impose (without heart) additional devotions, as this tends to degrade prayer into a formal and irksome task ; some act involving self-denial will be found more useful.

When a sinful use has been made of things lawful, abstain from the innocent use of such things.

The seven Deadly sins will be found to include almost all ordinary offences.

PRIDE.

That is, thinking too highly of oneself, is the commonest form of selfishness. It includes unbelief, ostentation, vanity, disobedience, and disrespect, harshness to inferiors, spiritual self-conceit.

Its contrary virtue is Humility.

Remedies. Discover the exact subject of the pride, in order to localize the treatment.

If *power* or *influence*, compare your influence with that of kings and emperors, and theirs in turn with God's. Test the *degree* of your influence by trying to overcome some settled abuse; its *extent* by change of scene to some place where you are unknown; its *duration* by considering how long your labours are likely to survive you.

If *knowledge* or *intellect*, compare yours with that of illustrious scholars, and theirs with God's omniscience. Begin the study of a new and difficult subject. Seek the conversation of those superior to you in learning; avoid the company of those who are likely to place you first.

If *wealth*, consider how many things, and those the most valuable, it cannot buy, as health or peace of mind. It is not a possession but a trust. Consider the poverty of our LORD and His Apostles.

If *rank*, consider that its origin was due to merit in the first possessors, and that rank without merit is a disgrace. Our LORD, though of royal descent, chose the life of an artisan, and refused to be made a king.

If *physical gifts*, consider their short duration, and their liability to be lost by sickness or age.

If *character* or *reputation*, consider whether people would praise you if they knew all your faults. Is

your name known beyond a small circle? How soon will your place be filled up when you die?

Where pride has shown itself by disrespect or discourtesy, frank and ample apology should form part of the amends.

ANGER.

Neglecting public worship out of pique. Violent language. Sullenness. Spite. Cruelty. Provoking others to anger. Quarrelling. Bitter or irritating language. Vindictiveness.

Its contrary virtue is Patience.

Remedies. In case of temptation to anger, be silent for a few moments before speaking. (Speak in a low tone). Say the LORD's Prayer secretly. If there be no time to do this, make the sign of the Cross on your lips. Do some kind act for the person with whom you are angry. Mention him in your private prayers.

COVETOUSNESS.

This was the sin of Judas Iscariot. The contrary virtue is Liberality.

Remedy. Practice regular and systematic almsgiving.

LUST:

The contrary virtue to which is Chastity, is a part of man's physical nature, and therefore the more difficult to overcome. Hence flight from

the object of temptation is better than battle. The chief encouragements to lust, are idleness, high living, and langour, whether constitutional or brought on by sloth. The more vigorous is the health of the body, the less is it usually subject to lust.

The *Preventions* are :

1. To bring some other thought before the mind, when tempted, or to engage the body in some immediate and active occupation. The bitter taste of a chip of quassia will often serve to drive away the first motives of evil thoughts.

2. Early rising.

3. Cold bathing.

4. For *men*, bracing exercise and out of door occupation. For *women*, change of employment without much exercise, and when the temptation comes on in solitude, mixing in society.

5. Moderate fasting.

The *Remedies* are :

5. In *sudden* cases, ejaculatory prayer, and the use of the sign of the Cross.

2. In *prolonged* ones, severe fasting and hard lying, even on the floor.

3. In *extreme* cases, self-inflicted and sharp physical suffering.

GLUTTONY AND DRUNKENNESS.

The contrary virtue is Temperance.

Observe the fasts of the Church with regularity and devotion. Compute the money saved by so doing and give it to the poor. Take somewhat less food than you are inclined to take, and of a coarser or less favourite kind. Meals should be few in number, and eating at other times should be avoided. If drink is sought for a necessary excitement, seek a change of excitement in variety of scene, or society, in music, active exercise, etc. If taken to drown thought, discover the cause and apply remedies to that. The desire for drink may often be checked by an appetizing diet: in winter by warm food; in summer by the abundant use of fruit. When excessive use of spirit or opium has become habitual, their sudden cessation is fraught with great physical and moral dangers; gradual but steady diminution is recommended. Where the penitent sees no safety save in total abstinence, let him so abstain. A loathing for alcoholic liquor has been created by mixing it with every article of food or drink for a short time.

ENVY.

Its contrary virtue is Love.

Its *Remedies* are persistence in Intercessory Prayer; doing kind actions, or speaking kind words in be-

half of the object of our envy : seeking out those who are less favoured than ourselves, and trying to help them.

SLOTH.

The contrary virtue is Diligence.

Sloth gives rise to both lust and theft.

Remedy. Begin by fixing the times of morning and evening prayer, the former at an early hour, and take care not to swerve from them without positive necessity. Select one piece of work to be done each day at a fixed time, and involving some labour. When this has become a habit, add another task, until the day is mapped out. When fixed duties already exist, do first that which is nearest in point of order, not that which is liked best. Employ amusement as relaxation afterwork, not as the business of life. The formation of habits is the only way to secure spiritual advancement, and this must be acquired by the faithful discharge of petty everyday duties.

THE COMMANDMENTS.

Sin is the transgression of the law (1 S. John iii. 4) : it is necessary therefore to know what the law is, and CHRIST has said that the baptized are to be taught it (S. Matth. xxviii. 20), and that eternal life depends on our keeping it. (S. Matth. xix. 17-19) : further summing it up under two great heads (S.

Matt. xxii, 36-39; S. Luke, x. 25-28). The keeping of the commandments is a test of our love of God. (1 S. John ii. 3-6.)

RULES FOR INTERPRETING THE TEN COMMANDMENTS.

1. When a duty is commanded the contrary sin is forbidden, and *vice versa*.

2. When a general rule is given, it includes all duties and sins which come under that head, as well as everything which leads to them. (Ps. cxix. 96).

3. They are to be understood in the spirit as well as in the letter, as CHRIST has shown. (S. Matth. v. 17, etc.)

4. They enjoin duties as well as forbid sins, and therefore condemn acts of omission as well as those of commission (S. Luke xii. 47; S. James iv. 17).

5. They are couched in the *second person singular*, to show that each of us individually is bound to keep them.

1ST COMMANDMENT.

Forbids,

Unbelief of all kinds. S. John viii : 24.

Hypocrisy. S. Matt. xxiii : 5, 14. 2 Tim. iii : 5.

Carelessness about religion.

Exod. v : 2; Ps. x. 4.

Pride. S. James iv : 6.

Presumption. Job xv : 25.

Despair. Ps. xlii : 6, 7.

Enjoins,

Belief in GOD. 2 Chron. xx : 20; Heb. xi : 6.

Fear of GOD. Deut. x : 12; S. Luke xii : 5; Heb. xii : 28.

Love of GOD. S. Luke x : 27; Cor. xvi : 22; 1 S. John v : 3.

The gift of our *heart* to GOD. Prov. xxiii : 26.

2D COMMANDMENT.

Forbids,

Putting anything in the place of GOD. Exod. xxxiv. 14 ; Isa. xiii : 8 ; Jer. xvii : 5.

Trying to serve GOD and mammon. S. Matt. vi : 24.

Neglecting GOD's worship. Heb. x : 25.

Worshipping GOD in the wrong way. Lev. x : 1 ; 2 Thes. iii : 6.

Enjoins,

Worshipping GOD. 2 Kings xvii : 36 ; S. Matt. iv : 10 ; S. John ix : 31.

Giving GOD thanks. Ps. 1 : 14 ; 1 Thes. v : 18 ; Eph. v : 20.

Putting our whole trust in GOD. Prov. iii : 5 ; Isa. 1 : 10 ; Jer. xvii : 7 ; 1 Pet. v : 7.

Calling upon GOD. Ps. 1 : 15 ; Isa. lv : 6 ; Rom. x : 13.

That children suffer *temporal* punishment for their parents' sins, we see in the case of extravagant or profligate parents, but not *eternal* punishment. Ezek. xviii : 19, 20.

3D COMMANDMENT.

[The *Name* of GOD is often used for GOD Himself. S. Matt. vi : 9 ; S. Luke i : 49 ; S. John i : 12 ; Acts iv : 7.]

Forbids,

False oaths. Lev. xix : 12 ;

Zech. viii : 17 ; S. Matt. v : 33.

Profane Swearing. S. Matt. v : 34-37 ; S. James v. : 12.

Profane cursing. S. Matt. v : 44 ; Rom. iii : 14.

Blasphemy and irreverence. Lev. xix : 12 ; xxi : 6 ; xxii : 2 ; Col. iii : 8.

Enjoins,

Reverence for GOD, especially in speaking of Him. Ps. - xxix : 2 ; cxix : 6 ; Phil. ii : 10, 11.

Reverence for GOD's House. Lev. xix : 30 ; S. Matt. xxi : 12 ; 1 Cor. xi : 22.

Reverence for GOD's Ministers. 1 Thes. v. : 12, 13 ; 1 Tim. v : 17.

Reverence for the Scriptures. Acts xvii : 11 ; Rom. xv : 4 ; 2 Tim. iii : 15-17 ; S. James i : 21, 22.

Reverence for ordinances. S. John vi : 53-58 ; 1 Cor. xi : 23-29.

Keeping vows. Deut. xxiii : 23 ; Eccles. v : 4.

4TH COMMANDMENT.

Forbids,

Waste or improper use of time. Prov. vi : 6, 9 ; Rom. xii : 11 ; Eph. iv : 28 ; 1 Thes. iv : 11.

Enjoins

Especially the due observance of the LORD's day.

The Jewish holy Seasons were part of that ceremonial law fulfilled in CHRIST. Col. ii: 16, 17, Who is LORD of the Sabbath. S. Matt. xii: 8. The *spirit* of the commandment is that one day in seven should be devoted to the worship of GOD. The precise day altered by the Church, probably by CHRIST's command. S. John xxi: 25; Acts i: 3, certainly by His sanction; for He appeared to the apostles when assembled for worship on this day. S. John xx: 19. 26. The Holy GHOST descended on this day. Acts ii: 1-4. The first day afterwards was the special day for worship. Acts xx: 7; 1 Cor. xvi: 1, 2.

The LORD's day is to be observed

By attendance on public worship. Deut. xxxi: 12, 13; S. Matt. xviii, 20; Heb. x: 25.

By abstaining from the ordinary business of life: Neh. xiii: 15, 16, except in cases of necessity. S. Matt. xii: 1, 11, 12; S. Mark ii: 27.

The Jews' Sabbath was not to be a day of gloom: Isa. lviii: 13, 14, much less the Christian Sunday. Acts of worship should be performed with joyfulness: S. James v: 13; Eph. v: 19; Col. iii: 16, being the employment of the angels: S. Luke ii: 13,

and the heavenly host. Rev. iv: 8-11; v: 11, 12.

5TH COMMANDMENT.

[The last six commandments summed up: S. Matt. vii: 12; xxii: 39; Rom. xiii: 9, mean that we should love our neighbors in the same way, consistently with the Gospel, not in the same degree that we love ourselves.]

Enjoins,

Children to love and honour; Deut. xxi: 18, 21; Prov. i: 8, 9; S. Matt. xv: 4; S. Luke ii: 51, and succour; Gen. xlvii: 12; S. Mark. vii: 10-13; 1 Tim. v: 4 their parents.

To obey rulers and magistrates; Titus iii: 1; 1 S. Pet. ii: 13; 2 S. Pet. ii: 10, and teachers. Prov. v: 10-13.

It includes,

The duties of the clergy to their flocks. Acts xx: 28.

The duty of the laity to the clergy. Matt. ii: 7; S. Luke x: 16; 1 Cor. iv: 1; Heb. xiii: 7, 17.

The duty of superiors to inferiors. Rom. xii: 16; 1 Tim. vi: 17, 18.

The duty of inferiors to superiors. Rom. xiii: 7.

The duty of the old to the young. Titus ii: 4-8.

The duty of the young to the

old. Lev. xix : 32 ; Job. xxxii : 4 ; 1 S. Pet. v : 5.

The respective duties of parents and children, husbands and wives, masters and servants are treated of in Eph. v and vi ; Col. iii and iv ; and Titus ii.

The wickedness of persons in authority is no excuse for disobeying them. : S Matt, xxiii : 2, 3, unless they command us to do what is sinful. Acts iv : 19 ; v : 28, 29, 41, 42.

Punishment is threatened to bad children. Prov. xx : 20.

6TH COMMANDMENT.

Forbids,

Personal violence, S. Luke iii : 14.

Revenge, hatred, malice, etc., in the heart : S. Matt. xv : 19 ; S. Mark vii : 21-23, and their expression by the mouth. Eph. iv : 26, 31, 32.

The bodily injury of another being thus forbidden, much more is injury to his soul by evil deeds, words, or example.

This taking away of life is justifiable in magistrates passing sentence. Rom. xiii : 4.

In war, which is not spoken of with disapproval in Scripture. S. Luke iii : 14 ; 2 Tim. ii : 4.

In self-defence. Exod. xxii : 2.

7TH COMMANDMENT.

Sins against purity, whatever form they may take, are in Scripture condemned in the strongest language. Gal. v : 19, 21 ; Eph. v : 5 ; Rev. xvii : 15.

This commandment embraces, Impurity. 1 Cor. vi : 9, 18.

Impure thoughts. S. Matt. v : 28.

Impure words. Eph. iv : 29 ; Col. iii : 8.

Immodest behaviour. Isa. iii : 16, etc.

Intemperance, which provokes lust. Prov. xxiii : 31, 33 ; Rom. xiii : 13.

All things which tend to inflame the passions either of ourselves or of others. 1 S. Peter iv. 3.

8TH COMMANDMENT.

Forbids,

Robbing of all kinds, whether secret or open. S. Mark x. 19 ; Lev. xix. 13, 35, 36 ; Titus ii. 9, 10.

Overreaching in trade. Prov. xx. 10, 14, 17.

Non-payment of debts. Lev. xxv. 14.

Non-payment of loans. Ps. xxxvii. 21.

Neglect of almsgiving. Deut. xv. 11.

9TH COMMANDMENT.

Forbids,

Lying, false witness and mis-

chief making. Prov. vi. 16,
19; Rev. xxi. 8, 27.

Slander. Ps. ci. 5.

Talebearing. Lev. xix. 16.

To speak generally, all sins of
the tongue. S. Matt. xii. 36;
S. James i. 19, 26; iii.

10TH COMMANDMENT.

Forbids,

Covetousness and discontent.

1 Tim. vi. 6-10; Heb. xiii. 5*.

THINGS TO BE KNOWN CONCERNING THE CHURCH.

The Church of JESUS CHRIST
is One, Holy, Catholic, Apostolic.

The Head of the Church is
the Incarnate Son of GOD,
JESUS CHRIST, Who is the Life
and the Light, and Who abideth
in His Church the constant
source of Life and Light,
and in Whom all His mem-
bers united by sacramental
grace inhere (S. John, xv.), and
form one body (1 Cor. xii.)
and one family (Eph. iii.)

The Church is Holy: Be-
cause the Holy GHOST dwells
in it, enabling it to preserve
the faith once delivered to the
saints, and sanctifying its mem-
bers.

It is Apostolic: For it is
essential to the extension of
its Life, by means of the sac-
raments and participation in
the full benefits of CHRIST's
work, that there be a priest-
hood, deriving its power from
CHRIST, through His Apostles
and their representatives. The
Prayer Book teaches, 'It is
evident unto all men, diligent-
ly reading holy Scripture and
ancient authors,' "that from
the Apostles' time there have
been these orders of ministers
in CHRIST's Church, Bishops,
Priests, and Deacons," and
that "CHRIST hath promised
to be with the ministers of
apostolic succession unto the
end of the world."

The Church is Catholic.
When the Bishops of the
whole Anglican communion,
English, Scotch, American,
and from all parts of the world,
assembled together at Lam-
beth in 1870, the Synod de-
clared "that there was one true
Catholic and Apostolic Church,
founded by our LORD and Sa-
viour JESUS CHRIST; that of
this true Catholic and Apos-
tolic Church, the Church of
England and the Churches in
communion with her are liv-
ing members; and that the

* For Bishop Cosins's Comments on the Commandments under the
heads of Duties and Offenders; see the last pages of "All the Week
Through," HYMNS, BIBLE READINGS, AND PRAYERS FOR FAMILIES. Ar-
ranged, etc., by The Rev. CHAS. F. HOFFMAN, M. A.

Church of England earnestly desires to maintain freely the Catholic faith as set forth by œcumenical councils of the universal Church.'

THE REFORMATION.

It must be remembered concerning the Reform within the Church, and wrought by herself, which took place in England, that it differed radically from the secession and revolt against the Church, her priesthood, sacraments and doctrines, led by Luther and Calvin. In England the continuity of the Church was not broken. She remained the same Apostolic and Catholic Church she was before. She retained her Apostolic succession, her Bishops and priesthood, the ancient creeds, the Catholic faith and sacraments. She rejected the pope's claim to be the monarch of the church, the source of jurisdiction, the arbiter of doctrine; removed abuses, guarded against popular errors, and returned to the catholic and scriptural customs of administering the Blessed Sacrament in both kinds, and the service in a language understood by the people. "The separation," says Dr. Seabury (late Prof. in our Gen. Theo. Seminary, New York), "was from the Court of Rome in respect

to its claim of jurisdiction in England, and not from the Church of Rome in respect to any points of faith or order that had been ruled by the Catholic Church, Leaving the Bishop of Rome to govern the Churches of Rome, and the Churches also of such other countries as deemed it for their benefit to continue subject to his jurisdiction, the Church of England, under the protection of the state, resumed the responsibility of governing herself and her members agreeably to the word of GOD and Catholic tradition. No change was made which offended the consciences of her members, as may be inferred from the fact that of 9,400 clergy, only 177 refused to conform. The Church remained Apostolic and Catholic, and gave to her clergy and children this golden

RULE OF FAITH.

Preachers shall in the first place, be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that doctrine by the Catholic Fathers and Ancient Bishops." (Decree of Convocation, 1571.)

Comparative View of the Origin of Religious Bodies in England.

[From Blunt's Household Theology.]

NAME.	BY WHOM FOUNDED.	DATE OF FOUNDATION	WHEN INTRODUCED INTO ENGLAND.
The Church.....	The Apostles*	A. D. 33	A. D. 65-70
English Romanists.....	Pope Pius V.....		1570
Independents or Congregationalists.....	Robert Brown.....		1580
Anabaptists or Baptists.....	Munster, a German.....	1523	1608
Quakers.....	George Fox, cobbler.....		1644
Presbyterians.....	Luther, German Priest; Calvin, a French Layman; Knox a Scotch Priest.....	1520 to 1561	1649
Socialists or Unitarians.....	Socinus.....	1579	1730
Calvinistic Methodists.....	Geo. Whitfield, Priest of Ch. of England.....		1737
Methodists or Wesleyans.....	John Wesley, Priest of Ch. of England.....		1739
Moravians.....	German Refugees in Poland.....	1632	1742
Swedenborgians.....	Swedenborg, a Swedish Philosopher.....	1745	1750
New Connection Methodists.....	Kilham, a Methodist Preacher.....		1797
Primitive Methodists.....	Methodist Preachers.....		1810
Bible Christians.....	O'Bryan.....		1815
Irvingites, or the Catholic and Apostolic Church.....	Irving, a Scotch Presbyterian Minister.....		1846
Methodist Reformers.....	Methodist Preachers.....		1849
Mormons.....	Joseph Smith, an American Impostor.....	1830	1850

*SEE APPENDIX.

PRECEPTS OF THE CHURCH.

1. to observe the Festivals and Holy Days appointed.
2. To keep the Fasting-days with devotion and abstinence.
3. To observe the ecclesiastical customs and ceremonies established, and that without forwardness or contradiction.
4. To repair unto the public Service of the Church for Matins and Even-song, with other holy offices, at times appointed, unless there be a just and an unfeigned cause to the contrary.
5. To receive the Blessed Sacrament of the Body and the Blood of CHRIST with frequent devotion.

"BISHOP COSIN, *of Durham*, 1661."

HOLY DAYS OF OBLIGATION.

ALL Sundays, Christmas, Circumcision, Epiphany, Easter-Day, *and two days following*; Whitsun-Day, *and two days following*; Ascension, the Twelve Apostles, Conversion of S. Paul, Purification, Annunciation, S. Mark, Nativity of S. John the Baptist, S. Michael and All Angels, S. Luke, All Saints, S. Stephen, Holy Innocents.

MOVEABLE HOLY DAYS.

Ash-Wednesday, Easter-Day, *with two days next following*; Ascension Day, Whitsun-Day, *with two days following*; Advent Sunday.

AN OCTAVE

Is the same day seven days after a Feast, till which be past, the Feast is every day commemorated.

These Feasts have Octaves: —Christmas, Easter, Ascension, and Whitsun-day, *one day less.*

ECCLESIASTICAL CUSTOMS.

1. To use in temptation, and before and after prayer, the sign of the Cross.*

2. To bow the head at the name of JESUS, and at the ascription of praise to the Holy TRINITY.

3. To kneel for prayer, stand for praise, and sit when receiving instruction.

ORDER OF THE BOOKS OF THE BIBLE.

Old Testament.

Genesis.

* When this is done in the proper spirit and understanding, it is a most comprehensive and beautiful prayer, and act of faith. It was a common practice among the first Christians. Shut out all prejudice from your minds, and apply what is good to yourself, wherever you find it.

Exodus,
 Leviticus.
 Numbers.
 Deuteronomy.
 Joshua.
 Judges.
 Ruth.
 I. Samuel.
 II. Samuel.
 I. Kings.
 II. Kings.
 I. Chronicles.
 II. Chronicles.
 Ezra.
 Nehemiah.
 Esther.
 Job.
 Psalms.
 Proverbs.
 Ecclesiastes.
 Song of Solomon.
 Isaiah.
 Jeremiah.
 Lamentations.
 Ezekiel.
 Daniel.
 Hosea.
 Joel.
 Amos.
 Obadiah.
 Jonah.
 Micah.
 Nahum.
 Habakkuk.
 Zephaniah.
 Haggai.
 Zachariah.
 Malachi.

Apocrypha.

I. Esdras.

II. Esdras.
 Tobit.
 Judith.
 The Rest of Esther.
 Wisdom.
 Ecclesiasticus.
 Baruch with the Epistle of
 Jeremiah.
 Song of the Three Children.
 The Story of Susanna.
 The idol Bel, and the
 Dragon.
 The Prayer of Manasses.
 I. Maccabees.
 II. Maccabees.

New Testament.

Matthew.
 Mark.
 Luke.
 John.
 The Acts.
 Epistle to the Romans.
 I. Corinthians.
 II. Corinthians.
 Galatians.
 Ephesians.
 Philippians.
 Colossians.
 I. Thessalonians.
 II. Thessalonians.
 I. Timothy.
 II. Timothy.
 Titus.
 Philemon.
 To the Hebrews.
 Epistle of James.
 I. Peter.
 II. Peter.
 I. John.
 II. John.

III. John.
Jude.
Revelation.

8. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven.

THE EIGHT BEATITUDES.

1. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

2. Blessed are they that mourn; for they shall be comforted.

3. Blessed are the meek: for they shall inherit the earth.

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

5. Blessed are the merciful: for they shall obtain mercy.

6. Blessed are the pure in heart: for they shall see GOD.

7. Blessed are the peacemakers: for they shall be called the children of GOD.

THE PENITENTIAL PSALMS*.

Sunday, 6.

Monday, 32.

Tuesday, 38.

Wednesday, 51.

Thursday, 102.

Friday, 130.

Saturday, 143.

* See the Primer.

PSALMS OF THE PASSION.*

22, 69, 88, 2, 59.

* See the Primer.

THE GRADUAL PSALMS.

Ps. 120 to 134.

THE HALLEL PSALMS*.

113, 114, 115, 116, 117, 118.

* The Hallel Psalms, or "Lauds," comprise the six Psalms from cxiii. to cxviii. inclusive, and have their name from the initial word of the first of the series. They were used on the three principal feasts of the Jewish Church . . . Passover, Pentecost, and Tabernacles; as also at every new moon, and on the Maccabaeian Feast of the Dedication. The Hallel Hymn was divided into two portions at the close of Psalm cxiv. It had a liturgical, a sacrificial, a festal, and a processional use. On the three great feasts it formed part of the Temple service. It was chanted by the Levites while the Paschal lambs were being slain in the court of the Temple . . . The festal use of the Hallel consisted in its being chanted at the Paschal Feast of each household; as far as the break at the close of Psalm cxiv. before the feast, and the remainder while the guests were partaking the fourth or final cup. It appears from the Trosaplita, or appendix, of the Tr. Pesachim, that the Hallel was chanted . . . There can be little doubt that our LORD and His disciples sung the latter part of this hymn, or Psalm cxviii., in concluding the Last Supper. The Syriac expresses this by saying "having sung lauds," using the Chaldee equivalent for Hallel, Psalm cxiii. . . . Psalm cxviii. must have been much on the lips of the people during the Paschal season; and for this reason our LORD made pointed allusion to

PSALMS OF PRAYER.

a. Against the enemies of CHRIST and His faithful. 3, 7, 10, 28, 35, 44, 56, 59, 64, 70, 71, 79, 83, 94, 109, 137.

b. Against errors of life and doctrine. 5, 12, 17, 26, 36, 55, 58, 82, 120, 140, 141.

c. In time of urgent need. 39, 42, 43, 54, 69, 77, 88, 142.

d. Against the backsliding and danger of the Church. 12, 74, 79, 80, 94.

e. For the Preservation and advancement of the Church. 36, 74, 80, 84.

f. For GOD's blessing, consolation, and grace. 13, 25, 31, 57, 60, 67, 71, 85, 86, 90, 121, 123, 141, 144.

g. For divers orders in the Church.

(1.) For teachers, 123, 134.

(2.) For magistrates and rulers. 20, 61, 101.

(3.) For households. 127, 128.

PSALMS OF CONSOLATION.

a. In oppression and persecution. 4, 11, 52, 56, 91.

b. In great need and temptation. 39, 42, 43.

c. Comfort in Union with GOD. 16, 27, 46, 84, 115.

d. Comfort in GOD's help and guidance. 23, 40, 62, 63, 75, 76, 77, 90, 91, 106, 108, 121, 124, 125, 129, 139.

e. When the ungodly prosper. 37, 49, 73.

f. GOD's might and holiness. 21, 47, 48, 52, 61, 76, 82, 93, 99, 146.

g. The victory, glory, and sure foundation of the Church. 46, 84, 87, 122, 129.

PSALMS OF PRAISE AND THANKSGIVING.

a. For the spread and defence of the Church. 9, 75, 76, 117, 118, 124, 125, 149.

b. For the gifts and preservation of the Word and the Sacraments. 23, 33, 46, 48, 84, 117.

c. For deliverance from perils of soul and body. 18, 30, 66, 103, 105, 107, 116, 135, 138.

d. For spiritual and temporal graces. 34, 65, 111, 113, 136, 144, 147.

e. Praise of the Divine power and grace. 19, 29, 47, 95, 96, 97, 98, 99, 100, 104, 111, 113, 114, 134, 138, 145-150.

f. Joy of the Saints in GOD. 8, 33, 68, 84, 87, 92, 97, 12.

it in the last few days that preceded the Sacrifice of the Cross. Did ye never read in the Scriptures, the Stone which the builders rejected, the same is become the head of the corner : this is the LORD's doing, and it is marvellous in our eyes [Psalm cxviii. 22, 23 ; Matt. xxi. 42]. Blunt's Dict. of Doct. and Hist. Theology.

For further notes on the Psalms see the last pages of this book.

PSALMS OF COUNSEL.

- a.* In GOD's law. 78, 119.
- b.* Knowledge of sin. 14, 49, 53, 90.
- c.* Knowledge of CHRIST and His kingdom.
 - (1.) In suffering. 22, 40, 69.
 - (2.) In triumph. 2, 16, 19, 21, 24, 45, 47, 72, 89, 109, 110.
- d.* For the practice of holiness. 1, 15, 41, 101, 112, 131, 133, 139.
- e.* For the due performance of Divine Service. 50, 81, 84, 101, 132.

PROPER PSALMS.

- Christmas. 19, 45, 85, 89, 110, 132.
- Ash-Wednesday. 6, 32, 38, 102, 130, 143.
- Good-Friday, 22, 40, 54, 64, 88.
- Easter-Day, 2, 57, 111, 113, 114, 118.
- Ascension-Day, 8, 15, 21, 24, 47, 103.
- Whitsun-Day. 48, 68, 104, 145.

THE WORKS OF THE FLESH.

- 1. Adultery.
- 2. Fornication.
- 3. Uncleaness.
- 4. Laciviousness.
- 5. Idolatry.
- 6. Witchcraft.

- 7. Hatred.
- 8. Variance.
- 9. Emulations.
- 10. Wrath.
- 11. Strife.
- 12. Seditions.
- 13. Heresies.
- 14. Envyings.
- 15. Murders.
- 16. Drunkenness.
- 17. Revellings.
- 18. And such like.

THE THREE THEOLOGICAL VIRTUES.

- 1. Faith.
- 2. Hope.
- 3. Charity.

THE FOUR CARDINAL VIRTUES.

- 1. Prudence.
- 2. Justice.
- 3. Fortitude.
- 4. Temperance.

THE SEVEN GIFTS OF THE HOLY GHOST.

- 1. Wisdom.
- 2. Understanding.
- 3. Counsel.
- 4. Ghostly strength.
- 5. Knowledge.
- 6. True Godliness.
- 7. Holy Fear.

THE TWELVE FRUITS OF THE HOLY GHOST.

- 1. Love.
- 2. Joy.

3. Peace.
4. Long-suffering.
5. Gentleness.
6. Goodness.
7. Faith.
8. Meekness.
9. Patience.
10. Modesty.
11. Temperance.
12. Chastity.

SIX SINS AGAINST THE HOLY GHOST.

1. Presuming on GOD's mercy.
2. Despair.
4. Impugning a known truth.
4. Envy at another's good.
5. Obstinacy in sin.
6. Final impenitence.

THE SEVEN WORKS OF MERCY.

1. To instruct the ignorant.
2. To correct offenders.
3. To counsel the doubtful.
4. To comfort the afflicted.
5. To suffer injuries with patience.
6. To forgive offences and wrongs.
7. To pray for others.

Counsel : rebuke : instruct : in wisdom's way :

Console : forgive : endure : unmoved : and pray.

THE SEVEN CORPORAL WORKS OF MERCY.

1. To feed the hungry, and to give drink to the thirsty.

2. To clothe the naked,
3. To harbour the stranger and the needy.
4. To visit the sick.
5. To minister unto prisoners and captives.
6. To visit the fatherless and widows.

7. To bury the dead.

Visit : give meat : give drink : redeem the slave :

Clothe : house the stranger : lay the dead in grave.

THE THREE FOES OF MAN.

1. The World.
2. The Flesh.
3. The Devil.

THE SEVEN CAPITAL OR DEADLY SINS.

1. Pride.
2. Covetousness.
3. Lust.
4. Envy.
5. Gluttony.
6. Anger.
7. Sloth.

CONTRARY VIRTUES.

1. Humility.
2. Liberality.
3. Chastity.
4. Gentleness.
5. Temperance.
6. Patience.
7. Diligence.

NINE WAYS OF PARTICIPATING IN ANOTHER'S SIN.

1. By counsel.

2. By command.
3. By consent.
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By partaking.
8. By silence.
9. By defence of ill done.

THREE NOTABLE DUTIES.

1. Prayer.
2. Fasting.
3. Almsgiving.

THE MARKS OF REPENTANCE.

1. Contrition, or sincere sorrow for sin.
2. Confession or the acknowledgment of sin.
3. Amendment, and, where possible, restitution.

THE OBJECT FOR WHICH MAN WAS SENT INTO THE WORLD.

The glory of GOD, and the salvation of his soul.

A TABLE OF PROHIBITED MARRIAGES*.

A Man may not marry his

1. Grandmother ;
2. Grandfather's Wife
3. Wife's Grandmother.
4. Father's Sister ;
5. Mother's Sister ;
6. Father's Brother's Wife.

7. Mother's Brother's Wife ;
8. Wife's Father's Sister ;
9. Wife's Mother's Sister.
10. Mother :
11. Step-mother ;
12. Wife's mother.
13. Daughter ;

* In this Table the Church of England specifies the persons related in certain degrees of kindred within which the Divine Revelation (Lev. xviii) forbids marriage.

The intermarriage of near kindred is accounted unnatural among all civilized people : but as to the degree at which, by the Laws of Nature, kindred ceases to be so near as to make marriage improper, men are not universally agreed.

The Divine Revelation, however, has appointed the limit to be observed, by forbidding marriage between those who are related within certain degrees ; whether that relationship has been established by consanguinity or by affinity.

Consanguinity results from descent : affinity from marriage. Relations by consanguinity—or blood relations, as we say—are those who are descended from some common ancestor. Affinity is that relation which exists between a man and his wife's kindred ; or between a woman and her husband's kindred. Since man and wife are one, the relations of either are the relations also of the other. But affinity does not exist between the relations of the husband and the relations of the wife.—Rev. W. J. SEABURY, D.D.

14. Wife's Daughter ;
15. Son's Wife.
16. Sister ;
17. Wife's Sister ;
18. Brother's Wife.
19. Son's Daughter ;
20. Daughter's Daughter ;
21. Son's Son's Wife.
22. Daughter's Son's Wife ;
23. Wife's Son's Daughter ;
24. Wife's Daughter's Daughter.
25. Brother's Daughter ;
26. Sister's Daughter ;
27. Brother's Son's Wife.
28. Sister's Son's Wife ;
29. Wife's Brother's Daughter ;
30. Wife's Sister's Daughter.

A Woman may not marry with her

1. Grandfather ;
2. Grandmother's Husband ;
3. Husband's Grandfather.
4. Father's Brother ;
5. Mother's Brother ;
6. Father's Sister's Husband.
7. Mother's Sister's Husband.
8. Husband's Father's Brother.
9. Husband's Mother's Brother,
10. Father ;
11. Step-Father ;
12. Husband's Father.

13. Son ;
14. Husband's Son.
15. Daughter's Husband.
16. Brother ;
17. Husband's Brother ;
18. Sister's Husband.
19. Son's Son ;
20. Daughter's Son ;
21. Son's Daughter's Husband.
22. Daughter's Daughter's Husband ;
23. Daughter's Son's Son .
24. Husband's Daughter's Son.
25. Brother's Son ;
26. Sister's Son ;
27. Brother's Daughter's Husband.
28. Sister's Daughter's Husband ;
29. Husband's Brother's Son ;
30. Husband's Sister's Son.

INSTRUCTIONS ON CHRISTIAN DOCTRINE.

PART I.

Man was made at first in the Image of GOD (Gen. i. 27), that is, in perfect purity (Eph. iv. 24); the expression used of JESUS CHRIST (2 Cor. iv. 4; Col. i. 15); Adam was thus the friend of GOD, and would have been immortal (Rom. v. 12) had he been obedient. He chose to listen to the devil rather than to GOD, and fell. (Gen. iii.)

I. Adam sold himself to Satan for one sin. By this he not merely lost Paradise, but involved all his posterity in his fall (Rom. v. 12 ; vii. 14).

We fell in Adam (Comp. Gen. xiv. 20 ; Heb. vii. 9, 10). If a man buys an acorn and plants it in his own ground, the tree which springs from that acorn, and all the acorns produced by that tree, and the trees produced by those acorns, belong to the original purchaser.

II. But by the Fall, Adam not only became *subject to Satan*, but *corrupted human nature* (Gen. v. 3 ; also Job xiv. 4 ; Ps. li. 5 ; Eph. ii. 3). A child may be born a pauper through the extravagance ; or diseased through the profligacy of his parents.

Man, having thus sold himself by his sin, could not redeem himself by a perfectly pure life ; because ;

1. His corrupted nature made it impossible that his life should be quite pure.

2. Even if he committed no more sin, he was merely abstaining from contracting fresh debt, and doing nothing towards cancelling the old one. This old debt could only be paid by the offering up of a perfectly spotless human being.

To provide such a being, God the SON became man (S.

John i. 14) ; was a real child of Adam (Heb. ii. 14) ; perfectly Man (Gal. iv. 4 ; Heb. ii. 17) ; perfectly spotless (1. S. Pet. I, 19 ; ii. 22) ; and gave Himself a ransom for all (1 Tim. ii. 6).

But, in order to work out the true end of the Incarnation, which is the union of the Divine and human natures, so as to knit GOD and man together, some means for the extending of the effect of it became necessary. Otherwise CHRIST would have been, as Man, only a great Example and Teacher, instead of being what is much more, the Second Adam (1 Cor. xv. 45) ; Head of a new creation (Rev. iii. 14), and the Everlasting Father of His children (Isa. ix. 6). As the natural man requires union with a woman to propagate his race, so the Divine Man must have a Bride also, to be 'the mother of all living.' (Gen. iii. 20). As Eve was born from the side of Adam while he slept (Gen. ii. 21), so the Church, which is the Bride of CHRIST (Rev. xix. 7 ; xxi. 9, 10) was born from the side of CHRIST as He slept in death upon the Cross. This Bride is the collective body of the faithful, who continue in the Apostle's doctrine and fellowship, and in the breaking of bread and in

prayer (Acts ii. 42), and who are symbolically spoken of as a chaste Virgin betrothed to CHRIST (2 Cor. xi. 2), and as His Body (Eph. i. 23; Col. i. 24). As the Gospel recognizes only one wife in true marriage, and as a man can have but one body, so the Church can be only One. (Rom. xii. 5; 1 Cor. x. 17; xii. 12; Gal. iii. 28; Eph. iv. 4). As it consists of all servants of GOD, living or dead. . . . The Church Militant, as it consists of living men, endued with bodies as well as souls, is always spoken of in prophecy and in the Gospels as visible (Isa. ii. 2; Ezek. xvii. 22; Mic. iv. 1; S. Matt. v. 1). As the kingdom of CHRIST on earth (S. Luke xvii. 21) the Church has its own laws (S. Matt. xviii. 18), courts (1 Cor. vi. 2), officers (Eph. iv. 11; 1 Tim. iii. 1), and regular public assemblies (1 Cor. xi. 20.)

The Church is not only to be known by its being One, but has other notes or marks whereby it is to be distinguished from counterfeits. It is Holy (1 Cor. vi. 11; Eph. v. 26) as setting forth pure and wholesome doctrine, and training its children in saintliness, though not as containing none but the holy, as sinners form part of it (S. Matt. xiii). It is Catholic, as extending over all lands and nations (Col. i.

5, 6; iii. 11) lasting through all time (S. Matt. xxviii. 20; Eph. iii. 21) and adapting itself to all needs and temperaments. It is Apostolic, as continuing to teach the same doctrine as that given by the Apostles (2 Tim. ii. 2) and as transmitting in unbroken succession the commission of ministry intrusted by CHRIST to them.

The functions of the Church are threefold.

(a) To be the preserver and witness of the faith once delivered to the Saints (Phil. i. 27; 2 Tim. i. 13; S. Jude 3), and thus to be the pillar and ground of the truth;

(b) To be the mother of the faithful (Gal. iv. 26) by training up the children of Christians, and by converting unbelievers;

(c) To be the channel through which the supernatural gifts of grace, necessary for everlasting life, are conveyed to the faithful.

For the better discharge of these functions, too important and difficult to be performed by the main body of the faithful, CHRIST, the Head of the Church (Eph. i. 22), appointed officers to bear rule (1 Thes. v. 12; 1 Tim. v. 17; Heb. xiii. 17) in His kingdom, firstly Apostles, and then others of inferior degree (Eph. iv. 11), especially committing to them the duties of teaching, baptiz-

ing (S. Matt. xxviii. 19, 20), celebrating the Holy Eucharist (S. Luke xxii. 19; 1 Cor. xi. 24), and remitting or retaining sins (S. John xx. 22). No person can take upon himself the office of a minister of the Church or of a messenger of GOD; he must be called specially to it (Acts xx. 28; Heb. v. 4), either by miraculous tokens, like S. Paul (Acts ix), or by the ordinary transmission of powers through the laying on of the hands of those whose right it is to convey the office, namely, the Apostles, or their successors, the Bishops (1 Tim. iv. 14; 2 Tim. i. 6; Tit. i. 5). Ministers elected and appointed by the people only, would be their officers, not GOD's.

The various means of grace which the Church employs to bring men to CHRIST and to convey His gifts to them are threefold,—prayer, preaching, and sacraments.

Sacraments are holy rites ordained or renewed by CHRIST, to bestow invisible grace through visible signs.

The redemption which CHRIST thus wrought for the whole world (1 S. John ii. 2) is applied to individual souls through the Sacraments of the Christian Church, which are intended to bring us into union with His Incarnation (1 S. John v. 5, 6).

HOLY BAPTISM.

In Holy Baptism we are made members of His Mystical Body (1 Cor. xii. 13); in Holy Communion we are fed with His Flesh and Blood (S. John vi. 56), and are thus joined to Him (1 Cor. x. 16) and to one another (1 Cor. x. 17).

We are placed by Baptism in a state of salvation. The salvation of the baptized, (however), is not final, but conditional.

Baptism is made complete by the right of Confirmation which is administered by the laying on of the hands of the Bishop, the successor of the Apostles. In Baptism the Holy GHOST comes to us *as the Giver* of spiritual life, making us Christians (1 Cor. xii. 13): [of course the lost sinner must be converted].

IN CONFIRMATION

The Holy GHOST comes to us *as the Comforter*, to strengthen us, that we may live as good Christians (Acts viii. 16; Rom. viii. 11-13). As one of the first principles of the doctrine of CHRIST (Heb. iv. 1, 2), it was probably ordained by Him (Acts i. 3). The first recorded confirmation is in Acts viii. 17. The result of the laying on of the Apostles' hands was to convey

1. The ordinary gifts of the SPIRIT, which enabled men to resist temptation, and to live a Christian life (Gal. v. 16-22; Eph. iii. 16).

2. His extraordinary gifts, which enabled them to work miracles, etc., (Acts. xix. 6; 1 Cor. xii. 4).

The ordinary gifts only are to be looked for in Confirmation now, but these are of the most importance (1 Cor. xii. 31; xiii. 1, 2). Judas Iscariot had better have been a good man than merely a worker of miracles (S. Luke ix. 1, 2). These ordinary gifts of the SPIRIT are—

1. The spirit of *wisdom* which makes us seek after GOD (Rom. viii. 14).

2. The spirit of *understanding*, which teaches us the truths of our religion (1 S. John ii, 27).

3. The spirit of *counsel*, which teaches us which of two ways to choose when they are set before us (Ps. lxxiii. 23, 24; Phil. i, 9-11).

4. The spirit of *ghostly strength*, to enable us to do our Christian duties (Eph. vi. 10).

5. The spirit of *knowledge*, which teaches us the will of GOD (Col. i, 9),

6. The spirit of *true godliness*, which teaches us how to live pious lives (1 Pet. i. 22),

7. The spirit of *holy fear*,

which teaches us reverence for GOD (Isa. 2, 3; Heb. xii, 28).

The use of Confirmation is to give us special strengthening grace to enable us to keep our vows. Penitence and faith are necessary to the right reception of this grace.

THE HOLY EUCHARIST.

The Holy Eucharist CHRIST instituted just before His crucifixion (S. Matt. xxvi. 26-28), and empowered and bade His apostles and their successors, to 'Do this' (S. Luke xxii. 19), as He had done, until the end of time. CHRIST did so that even after the withdrawal of His visible Presence He might still really be with His Church.

CHRIST instituted the Holy Eucharist to be

1. The Sacrifice of the Church continually offered up before GOD as a memorial of His Passion;

2. The Food of the baptized members of His Body, to strengthen and refresh their souls.

So far as pain and death are concerned our LORD's Sacrifice of Himself is over, for He suffered once for all (Rom. vi. 30; Heb. vii. 27; ix. 12, 26, 28; x. 12); but He is now continually re-presenting Himself as the Lamb once slain, the Sacrifice, before GOD's Throne, as a propitiation for our sins

(Rom. viii. 3, 4; Heb. x. 2; 1 S. John ii, 1, 2). He will continue to do so until He comes again in glory (1 Cor. xi. 26), because we are always sinning (Ps. xiv. 1, 3; liii. 3; Prov. xxiv. 16; Rom. iii. 10), and always needing the propitiation for our sins (Heb. ix. 22; 1 S. John i, 7).

That which CHRIST is doing in heaven, the Church, which is His Body (Eph. i, 22, 23), does on earth, by celebrating the Holy Eucharist and thus 'showing forth' His death. It is doing in *act* what we say in words at the end of our prayers, 'through JESUS CHRIST.'

In addition to being a representation of CHRIST's Sacrifice; the Eucharist is a Sacrament of Communion (1 Cor. x. 16) in which CHRIST unites Himself to us (Rev. iii. 20), by feeding us with His Body and Blood (S. John vi. 55, 56); and thus, in Him, we are united to all His members (1 Cor. x. 17).

By communicating unworthily (1 Cor. xi. 29), we eat and drink our damnation, that is, judgment, ordinarily temporal judgment; and if we do not repent eternal judgment (1 Cor. xi. 30).

PART II.

The Holy Trinity, one GOD was not plainly revealed to the

Jews, lest they should fall into the error of the heathen, and imagine that there were more Gods than one. Still the doctrine was shadowed forth in the Old Testament. Gen. i; iii. 22; xi. 7; Ps. xxxiii. 6; cx. 1; Isa. vi. 3.

The knowledge of the mystery was not *necessary* until the Second Person of the Holy Trinity had become Man, and the Third Person was about to become the Teacher of the Church. S. John xiv. 26. Therefore the revelation was made to us at the Baptism of CHRIST, when His public ministry began.

In the New Testament GOD is revealed to us as

1. Three *Persons*, FATHER, SON, and Holy GHOST. S. Matt. xxviii. 19; 2 Cor. xiii. 14;

2. All equal. S. John v. 17, 18; x. 30; xiv. 9, 11; Acts v. 3, 4, but still as only one GOD; 1 Cor. viii. 4; Eph. iv. 6.

GOD the FATHER is revealed to us as the First Cause of all things. 1 Cor. viii. 6; .

GOD the SON as the Creator. S. John i. 1, 3; Col. i. 16, and Redeemer. Rom. iv. 24, 25; 1 Cor. xv. 3; 1 S. Pet. ii. 24;

GOD the Holy GHOST as the Life-Giver. S. John vi. 63; Rom. viii. 2, 11; 2 Cor. iii. 6, Teacher; S. John xvi. 13; 2 Peter i. 21, and Sanctifier. Gal. vi. 8.

THE CREED.

I. *I believe in God the Father Almighty, Maker of heaven and earth*: That is, He is to be looked upon. As a Father. 2 Chron. xx. 20; Heb. xi. 6.

1. As the creator of all things. 1 Cor. viii. 6; Eph. iv. 6.

2. As the FATHER of JESUS CHRIST. S. John i. 18; iii. 16; 2 Cor. i. 13.

3. As the FATHER of the Baptized. Rom. viii. 15; 1 S. John iii. 1;

4. Of Infinite Power. Jer. xxxii. 17, 18, 27; Dan. iv. 35; S. Matt. xix. 26;

5. Of knowledge. Ps. xxxix. 4; Prov. xv. 3; Rom. xi. 33; Heb. iv. 13;

6. Of Truth. Ps. xxxi. 5; S. John iii. 33; vii. 28; Rom. iii. 4;

7. Of Holiness. 1 Sam. ii. 2; 1 S. Peter i. 15;

8. Of Justice. Gen. xviii. 25; Job xxxvii. 23; Rom. ii. 2;

9. Of Goodness. Ps. xxxiv. 8; Jer. ix. 24; Mic. vii. 18;

10. Of Love. Ex. xxxiv. 6. Deut. iv. 30, 31; Ps. c. 4; ciii. 8; 1 John iv. 8-10.

Hence the duty of hoping and trusting in Him at all times and under all circumstances. 1 Pet. iv. 19.

II. *And in JESUS CHRIST His only SON our LORD*;

That is; we believe this not only as a fact, but accept Him

as He is set before us in Scripture.

1. As GOD, equal to the FATHER. S. John v. 18; x. 30.

2. As *our* SAVIOUR. Acts iv. 12; 1 Cor. iii. 11; and therefore should renounce our own merits, and trust entirely to His.

2. As *our* Prophet. Acts iii. 22; and therefore should accept His teaching in all things.

4. As *our* Priest. Ps. cx. 4; Heb. iv. 14; vii. 25; and therefore should look to His sacrifice alone for salvation.

5. As *our* LORD and King. Isa ix. 6; Jer. xxiii. 5; Rom. xiv. 9; and therefore should obey Him in all things. 2 Cor. x. 5; as having died for each one of us. Gal. ii. 20; 2 S. Peter ii. 1. Why call ye the LORD, LORD, etc? S. Luke vi. 46.

III. *Who was conceived by the Holy GHOST, Born of the Virgin Mary*;

Here we have the mystery of the Incarnation.

1. CHRIST'S Perfect Godhead. S. Matt. i. 20; 1 Tim. iii. 16.

2. His Perfect Manhood. Luke ii. 52; xxiv. 39. Heb. ii. 14, 17.

He became Man that He might suffer for sin, for without shedding of blood, etc. Heb. ix. 22, and that in the same nature which had sinned. Heb. ii. 14.

That He might sympathize with man's infirmities. Heb. iv. 15.

And leave us an example. Phil. ii. 5-7 ; 1 S. Peter ii. 21.

Hence it is our *duty* to hold fast our profession. Heb. iv. 14, and our *comfort* that we may apply to Him in the fullest confidence. Heb. iv. 16.

IV. *Suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into hell,*

That is ; CHRIST suffered not only

1. In fulfilment of Prophecies. Isa. liii. 4 ; Dan. ix. 24-27 ; Acts. iii. 18 ;

2. And of the Types. Gen. xxii. 6 ; S. John xix. 17 ; Numb. xxi. 9 ; S. John iii. 14 ;

3. But for us. Gal. iii. 13 ; 1 S. Peter. ii. 24 ; iii. 18 ;

4. And thereby Redeemed us. Rev. v. 9.

A belief in CHRIST's *sufferings, death and burial*, requires us to reflect that,

Ours are trifling in comparison. 2 Cor. iv. 17 ; S. Matt. xxvi. 38.

Nothing to what we deserve. 1 S. Peter iv. 17.

By them we partake of CHRIST's sufferings. 2 Cor. Cor. iv. 10 ; Phil. iii. 10.

We are called to bear the Cross, and be crucified with CHRIST. Gal. ii. 20 ; v. 24 ; vi. 14 ; to take up the Cross. S. Luke ix. 23.

By continuing in sin, we

crucify Him afresh. Heb. vi. 6.

Being buried with Him in Baptism, we should walk in newness of life. Rom. vi. 4.

If we are partakers of His sufferings, we shall be also of His consolation. 2 Co. i. 5 ; 2 Tim. ii. 11, 12.

Present sufferings are not comparable with future glory. Rom. viii. 18.

By present sufferings we are prepared for future glory. Rom. vi. 3, 5, 8, 9.

V. *The third day He rose from the dead ;*

As He had foretold. S. Mark viii. 31 ; x. 34.

His Resurrection being,
1. A token of His Divinity. Rom. i. 4.

2. A token of full satisfaction having been made for sin. S. Luke xxiv. 46, 47 ; Rom. iv. 25 ; 1 S. Peter i. 3, 21.

3. A token of our resurrection. Rom. vi. 5 ; viii. 11 ; 1 Thes. iv. 14.

VI. *He ascended into heaven, and sitteth on the right hand of GOD the FATHER Almighty ;*

This expresses our belief that our LORD's Human Body is in heaven, as well as His Soul and Divinity. S. Luke xxiv. 39, 51 ; Acts iv. 9, 10.

1. He Ascended in order to send the Comforter. S. John xvi. 7 to abide in, and guide the Church. S. John xiv. 16, 17.

2. He ascended to present

His sacrifice to the FATHER. Heb. vii. 17, 24, 25 ; viii. 1 ; ix. 24 ; thus making intercession for us. Rom. viii. 34 ; and being our Mediator. 1 Tim. ii. 5 ; and Advocate with the FATHER. 1 S. John ii. 1.

He thus also is shown to be our Prince and SAVIOUR. Acts v. 31 ; the Head of His Church. Eph. i. 22 ; and that He will remain at GOD's right hand until all His enemies are put under His feet. Heb. x. 13.

A belief in these last two articles of the Creed requires of us that we should arise from the death of sin. Eph. v. 14 ; Col. iii. 1, 2 ; and henceforth have our conversation in heaven. Phil. iii. 20 ; looking forward hopefully to CHRIST'S re-appearance ; Tit. ii. 13 ; Heb. vi. 19, 20 ; and trusting now to His intercession. Heb. vii. 25 ; and in the Comforter Whom He has sent to help us to live a risen and heavenly life. S. John xiv. 26 ; Rom. v. 5 ; viii. 26 ; Eph. ii. 18.

VII. *From thence He shall come to judge the quick and the dead.*

Hence we believe that all men, living 1 Thes. iv. 15, 17, and dead 1 Thes. iv. 16, must appear before the judgment-seat of CHRIST. 2 Cor. v. 10 ; Acts x. 42, to give account for all things, however secret. Eccles. xii. 14 ; of thoughts. 1 Cor. iv. 5 ; Acts viii. 22 ;

of words. S. Matt. xii. 36, 37 ; S. Jude 15 ; of Works. S. Matt. xvi. 27 ; Rom. ii. 6 ; Rev. xx. 12, 13, and omissions. S. Matt. xxv. 42 ; S. Luke xii. 47 ; James iv. 17.

The Judgment will be sudden. S. Mark xiii. 35-37 ; 2 Pet. iii. 10.

At the Judgment the final lot of all will be pronounced. S. Mark xxv. 34, 41, 46.

The Judgment is a motive to repentance. Acts xvii. 30, 31 ; 2 Cor. v. 9, 10 ; 2 S. Peter iii. 9.

VIII. *I believe in the Holy GHOST ;*

That He is not only a real Person, distinct from the FATHER and the SON. S. John xv. 26 ; Very and Eternal GOD. Acts v. 3, 4 ;

But that He is also the Giver of spiritual life. Rom. viii. 2 ; 2 Cor. iii. 6 ;

1. By Regenerating us in Holy Baptism. S. John iii. 5 ; Titus iii. 5 ;

2. By Strengthening us in Confirmation. Acts viii. 17 ; Eph. iii. 14, 16 ;

3. By giving His mysterious energy to the Holy Eucharist. S. John vi. 63 ;

4. By enlightening our understanding. S. Luke xii. 12 ; Eph. i. 17, 18 ;

5. By sanctifying our will. 1 Cor. vi. 11, 1 S. Peter i. 2 ;

6. By working in us a lively faith. 1 Cor. xii. 9 ;

7. By making our faith fruitful. Gal. v. 22 ; Rom. v. 5 ;

8. By guiding us. Rom. xiii. 14 ;

9. By comforting us. S. John xiv. 16 ;

10. By quickening us. Rom. viii. 10, 11 ;

11. By interceding for us, and teaching us to pray. Rom. vii. 26.

Hence we must pray for His influence and assistance, with the intention of using them. 1 Cor. xii. 7 ; for He is often grieved. Eph. iv. 30 ; and His influence may be quenched. 1 Thes. v. 19 : since GOD will not always strive with man. Gen. vi. 3.

IX. *The Holy Catholic Church; The Communion of Saints ;*

The Church is,

1. The Body of CHRIST. Eph. i. 22, 23.

2. The pillar and ground of the truth. 1 Tim. iii. 15.

Embraces,

The baptized. Acts ii. 41, 47, who hold the true faith.

Rom. vi. 17 ; 2 Tim. i. 13 : *And it is Essential that we should belong to it.* Acts ii. 47, because it is the Body of CHRIST, and severed from Him we can do nothing. S. John xv. 5, 6.

CHRIST is the Door. S. John x. 9, and the only way of access to the FATHER. John xiv. 6 ; Eph. ii. 18-20.

Wilful separation from the Church is a sin. 2 Thes. iii.

6. We are warned against it. Rom. xvi. 17 ; 1 Cor. i. 10, because it is contrary to CHRIST's prayer. S. John xvii. 20-23, and because the Body of CHRIST is One. 1 Cor. xii. 11 ; Eph. iv. 3-6.

The Church is holy, though containing many unholy members. 1 Cor. x. 17-19. Compare the Jewish nation. Exod. xix. 6 ; Deut. vii. 6.

Members called saints, at the same time they are accused of grievous sins. Phil. i. 1 ; iii. 18.

The First privilege of the Church is the Communion of Saints ; a mysterious bond of union wrought in the Church by the Sacraments, Holy Baptism. 1 Cor. xii. 13, the Holy Eucharist. 1 Cor. x. 17.

1. This Communion is with the FATHER. S. John xiv. 23 ; xvii. 21 ; 1 S. John i. 3 ;

2. The SON. Gal. iii. 27, 28 ;

3. The Holy GHOST. 1 Cor. iii. 16 ; xii. 13 ; Phil. ii. 1 ;

4. The Holy Angels. S. Matt. xviii. 10 ; S. Luke xv. 7, 10 ; Heb. i. 14 ;

5. The Saints living. Rom. xii. 5 ; 1 Cor. xii. 26, and departed. Col. i. 12 ; Rev. vi. 9-11.

But without holiness true communion cannot be perfectly maintained. 1 John i. 6, 7.

X. *The Forgiveness of sins* ; Original. Rom. v. 8-10, 12, 19, and actual. Acts v. 31; is; *The second privilege of the Church* ; for CHRIST is the SAVIOUR of the Body. Eph. v. 23. This forgiveness is ordinarily dispensed with through the ordinances of the Church :—

1. Holy Baptism. S. Mark xvi. 16 ; Acts ii. 38 ; xxii. 16 ;
2. Holy Communion. S. Matt. xxvi. 28.
3. Absolution. S. Matt. xvi. 19 ; S. John xvii. 22 ; xx. 21, 23 ; 2 Cor. v. 18-20.

This belief should lead us to, Faith. Acts x. 43.

Repentance. S. Luke xxiv. 47 ; Acts iii. 19.

Confession. 1 S. John i. 9.

Love. S. Luke vii. 47.

Forgiveness. S. Matt. xviii. 23-35 ; S. Luke vi. 37.

The unpardonable sin is entire rejection of CHRIST the SAVIOUR. S. John iii. 36 ; Acts iv. 12, or obstinate and final impenitence. S. Luke xiii. 3 ; Rev. ii. 5, 16.

XI. *The Resurrection of the Body (Flesh)* ;

Was foreshown.

1. By CHRIST raising the dead. S. Matt. ix. 18, etc. ; S. Luke vii. 12, etc. ; S. John xi. 11, etc.

2. By CHRIST's own Resurrection. S. Luke xxiv. 39 ;

3. And is positively declared in S. John v. 25 ; Acts

iv. 2 ; xxiv. 15 ; xxvi. 8 ; 1 Cor. xv. 20, etc. ; 2 Cor. iv. 14, etc. ; 1 Thes. iv. 14, etc. ; Rev. xx. 13.

Some will rise to happiness, some to misery. Dan. xii. 2 ; S. Matt. xxv. 34, 41, 46 ; S. John v. 28, 29.

The bodies of the just will be glorified. Phil. iii. 21 ; 1 S. John iii. 2. This was foreshadowed by the Transfiguration. S. Matt. xvii. 2.

If we are sincere Christians, death ought to have no terrors for us. 2 Cor. v. 1 ; if not sincere Christians, the greatest terror. Isa. xxxiii. 14.

XII. *And the Life Everlasting*.

1. Of perfect happiness to the good. S. Matt. xiii. 43 ; 2 Cor. ii. 9 ; Rev. vii. 16, 17 ; xiv. 13 ; xxi. 4 ;

2. Of misery to the wicked. S. Luke xiii. 28 ; Rev. xiv. 10, 11 ; xx. 10-14 ; xxi. 8.

3. In either case to be everlasting. S. Matt. xxv. 46 ; S. Mark ix. 43-48 ; 2 Thes. i. 9 ; Rev. xx. 10 ;

4. Though there will be different degrees of happiness. S. Matt. xvi. 27 ; xx. 23 ; S. John xiv. 2 ; 1 Cor. xv. 41, 42 ;

5. And different degrees of misery. S. Mark xii. 40 ; S. Luke xii. 47, 48.

SINS AGAINST FAITH.

1. *Infidelity*. Not taking

pains to learn what is the true faith. Being glad of any excuse for not believing the Catholic faith. Contradicting the Church. Doubting any article of the faith.

2. *Heresy*. Schism. Frequenting the assemblies of schismatics. Externally conforming to false religion. Reading unnecessarily heretical books.

3. *Idolatry*. Loving anything more than GOD. Refusing to obey His voice when called to what you dislike. Murmuring against GOD's Providence. Superstition. Fortune-telling. Table-turning, Spiritualism, Charms. Acting as if days were lucky or unlucky.

SINS AGAINST HOPE.

1. *Despair*. Giving way to melancholy. Thinking it impossible to avoid deadly sin. Suicide. Risking your life unnecessarily.

2. *Presumption*. Thinking to do right by your own strength. Expecting an eternal reward without labour. Deferring repentance. Exposing yourself to danger of sin. Neglecting means of grace. Asking a sign from GOD without warrant. Praying for grace and then not using it. Not praying when in temptation. Allowing business to

interfere with the salvation of your soul. Not taking pains to be attentive in prayer. Committing sins with a view to forgiveness.

SINS AGAINST CHARITY.

Ordering your life according to your own pleasure, instead of living to please GOD. Unwillingness to endure insults for the sake of GOD and religion. Not considering what your vocation is. Want of gratitude to GOD. Desire to die from dejection.

1. *Sacrilege*. Laying violent hands on a clergyman. Profaning a religious. Committing any grave sin in Church, or profaning it by common business, such as buying or selling, or by misbehaviour or irreverence. Stealing anything belonging to GOD. Profanation of vessels or ornaments of a Church by putting them to other uses. Reading the Bible like any other book. Misuse of Holy Scripture. Unworthy reception of sacraments. Keeping back some sin in your general confession of sinfulness. Going to communion to keep up appearances. Irreverent curiosity. Listening to social secrets. Using GOD's Name lightly. Swearing falsely, rashly, unjustly, or unnecessarily, or to that of which you

are justly doubtful. Rash vows. Breaking a lawful vow: Deferring to perform it. Keeping wicked vows. Cursing persons or things in passion. Blasphemous conversation, and laughing at it, and listening to it without trying to stop it. Talking with levity about holy things or persons.

2. *Simony*. Administering spiritual benefits for the sake of money, or any other temporal reward.

SINS OF SCANDAL.

Disobeying GOD through fear of offending man. Associating with persons of bad character. Attending immoral or profane plays or amusements, or plays which excite evil thoughts: Masquerades and dances which you know to be dangerous. Making images for heathen worship. Making, selling, or helping to sell bad books or pictures. Not destroying them if you have the opportunity.

SINS AGAINST THE LAWS OF THE CHURCH.

Servile work on Sundays without necessity, or causing others to do it. Wasting Sundays. Not attending Church. Allowing those under your care to neglect Sundays. Making Good Friday a day of recreation. Not keeping the

Fast days. Not observing the feasts of the Church.

DISOBEDIENCE.

Not honoring the clergy; not obeying their lawful commands; not contributing to their support. Not praying for them; ridiculing them. Opposing unlawfully the authorities of the country.

SINS IN CONNECTION WITH MARRIAGE.

Marrying from unworthy motives. Without the service of the Church. In giving cause for jealousy. Being jealous without cause. Scandalizing others by freedom of manners. Absent from each other without just cause and permission. Any improper actions. Want of kindness and cheerfulness.

SINS OF HUSBANDS.

Tyranny or cruelty. Neglect. Coldness or want of confidence. Calling the wife bad names. Hindering her religious duties. Not preventing her from doing wrong.

SINS OF WIVES.

Irritating or taunting your husband. Speaking sharply. Disobedience to lawful commands. Not taking care of his household. Extravagance.

Contracting debts without his permission. Spending money contrary to his wishes. Making home disagreeable. Talking of his faults. Talking of his business to others.

SINS OF PARENTS.

Not being careful to avoid injury to children before birth. Omitting to suckle a child without just cause. Not providing a good nurse. Not getting children baptized soon enough. Not guarding children sufficiently from injury. Wasting on themselves what should be spent on their children. Not instructing children in religion, and not teaching them to love GOD. Not accustoming children to attend Church. Not leading them to fulfil their vows of Baptism. Not keeping them from bad company. Leaving them to servants not known to be good. Not correcting them. Punishing them immoderately. Setting them a bad example. Not putting them under a good teacher. Allowing them to be under heretical teaching or to attend dissenting places of worship. Not providing them with an honest livelihood. Treating them unkindly. Provoking them. Telling their secret faults without just cause. Praising them foolishly. Not seeing that they

are properly prepared for Confirmation and Holy Communion. Not carefully watching over their innocence. Letting them be out late at night. Allowing foolish novels or bad books in your house. Hindering their vocation to the priesthood or to the religious life. Forcing them into a profession or business which they are unsuited for. Hindering their marriage without just cause. Forcing them to marry against their wishes. Using unfair means to get them married.

SINS OF CHILDREN.

Despising, hating, or wishing evil to their parents. Wishing them dead. Provoking them. Disobeying their lawful commands. Making them unhappy. Want of reverence. Ingratitude. Laughing at, or vexing, or slandering teachers. Wasting their parents' property. Desiring an undue share of it. Discontent with their home. Making known domestic matters or secrets. Making engagements and promising marriage without parents' knowledge. Being ashamed of parents. Not visiting them. Letting them want. Not praying for them.

SINS OF YOUNG WOMEN.

Dressing beyond their station. Going to Church un-

suitably dressed. Trying to attract admiration. Giving too much time and thoughts to dress. Following fashions which are not consistent with modesty. Dressing so as to attract the attention of men. Seeking much the society and conversation of men. Forwardness. Pertness. Sauciness. Flirting. Receiving presents from men who make love but do not intend marriage. Letting them talk with freedom. Hinting at knowledge of improper subjects. Dissipation. Falseness in dress or ornament. Affecting piety to be admired. Giddiness. Frivolty. Untidiness. Laziness.

SINS OF MASTERS, AND MISTRESSES AND EMPLOYERS.

Not treating servants kindly. Not instructing or correcting them. Not caring for their souls. Overworking them. Allowing them to neglect the duties of religion. Allowing them to commit sin, or keep improper company without remonstrance. Exposing them to temptation. Making hard terms with them. Breaking your agreement. Delay in paying their wages. Turning them away sick. Dismissing them hastily without just cause. Setting a bad example. Not giving food enough. Retain-

ing wicked and blasphemous servants.

SINS OF SERVANTS, CLERKS, AND APPRENTICES.

Not serving employers diligently and faithfully. Wasting their property. Stealing it or giving it away. Not preventing or exposing the dishonesty or misconduct of fellow servants. Revealing the faults of your superiors without just cause; Prying into their business; Reading their letters; Betraying their secrets. Being disrespectful. Complaining without reason. Breaking your engagements. Staying in a place where you are required to do wrong. Helping in a criminal design. Engaging where you cannot observe the duties of religion, or where you will be in danger of your faith.

SINS OF LAWYERS.

Maintaining unjust causes in civil courts. Maintaining just causes by unjust means. Culpable ignorance. Neglect or delay in the management of causes. Causing useless litigation. Falsified documents. Not drawing up wills in accordance with the intentions of the testators. Betraying confidence. Asking exorbitant fees. Not making

restitution for any of these injuries.

SINS OF DOCTORS.

Attempting operations when unequal to them. Not giving special care when dangerous diseases are impending. Trying experiments on your patients. Using dangerous remedies when in doubt. Neglecting to consult others where there is need, or calling them in unnecessarily. Causing unnecessary expense by needless visits or medicines. Unjustifiably causing extinction of life: Neglecting to use influence to hinder such crime. Allowing infants to die without baptism. Unjustifiably stupifying the dying. Not warning the sick when in danger of death. Using improper influence with patients or families. Revealing professional confidence. Making money out of imaginary diseases of the rich. Neglecting the poor or treating them unkindly. Neglecting the sick through fear of infection.

SINS OF HOTEL KEEPERS.

Overcharges. Adulteration. Selling drink to those you know will get drunk. Keeping your house open at forbidden times. Allowing dangerous Dances; Gambling; Bad

Songs; Evil talk; Loose Characters; Bad newspapers, or Infidel tracts; Cruelty to those who have drunk too much.

SINS OF SCHOOL TEACHERS.

Neglecting the great object of education, namely, to make the child a good Christian. Not loving the children. Not praying for them. Want of punctuality. Want of method and discipline in teaching. Rudeness. Tyranny. Wicked ridicule of children. Exciting vanity. Want of zeal and diligence in work. Criticising or murmuring at a superior's orders. Criticising a parent to a pupil. Neglecting the reasonable wishes of a parent. Keeping bad pupils which injure the others Impatience.

SINS OF CHORISTERS AND PERSONS OCCUPIED IN CHURCH.

Singing well from vanity instead of for the glory of GOD. Want of obedience and docility. Irreverent positions. Staring about. Doing your part negligently. Talking unnecessarily. Noise on leaving the Church. Talking lightly about sacred duties. Giving up your place hastily. Taking offence unnecessarily. Discourtesy to strangers.

SINS OF PRIDE.

Thinking well of yourself.

Boasting. Talking of yourself. Showing off. Vain of dress, or appearance, or strength, or cleverness, or popularity. Vexation at failure. Contempt. Mimicry. Arrogance. Self-will. Tyranny. Hypocrisy. Making excuses. Obstinacy. Not acknowledging that you were in the wrong. Ashamed to do your duty. Insolence. Not bearing injustice patiently. Mocking the afflicted. Want of respect to the aged. Habit of jesting on every subject.

SINS OF ENVY.

Not liking to see others well off, or noticed, or good and pious; speaking evil of them without necessity: Being glad at their misfortunes. Spreading scandal, or listening to it. Laughing at sin. Not helping others in difficulty; not warning them of danger: Leading them to sin: Readiness to believe evil of them; not interpreting their words and actions in the best sense. Encouraging fighting. Going to see spectacles in which life is endangered.

SINS OF ANGER.

Anger at opposition. Insult, or injury. Impatience. Touchiness. Sullenness. Cursing. Malice. Refusing to

speaking. Violence. Returning evil for evil. Going to law through revenge. Cruelty to animals. Teasing. Intimidation. Unlawful strikes. Murder and manslaughter. Engaging in unjust war.

SINS OF COVETOUSNESS.

Love of money. Giving or accepting a bribe. Writing contrary to conviction for money. Stealing. Cheating. Exorbitant prices. False weights, or measures, or bills. Adulterated goods. Two prices. Unfair tricks to get customers. Paying less than a fair price for goods. Underpaying workmen. Taking advantage of inexperience and ignorance. False representations. Trickery. Wasting another's goods. Gambling. Cheating at games. Following an unlawful trade. Joining in deceitful or precarious speculations. Incurring debts unreasonably. Defrauding creditors. Falsifying accounts. Exorbitant interest. Forgery. Passing bad money. Appropriating things found. Not returning borrowed things. Keeping borrowed things too long, or injuring them. Buying or receiving stolen things. Hard bargains with the poor. Stinginess. Hoarding up money. Giving without discrimination. Not providing for poor relations. Not giving

at least one-tenth of your income to GOD. Giving grudgingly. Allowing others to commit fraud, or theft. Desiring or intending to commit frauds. Not making full restitution, or deferring it.

SINS OF UNTRUTH OR DE- TRACTION.

Lying. Deceit. Equivocation. Exaggeration. Slander. Speaking evil of another without just cause ; listening to it. Mischief-making. Repeating secrets. Breaking promises. Flattery. Arguing not for truth but for victory. Not acknowledging mistakes. Not making reparation for injury done by word.

SINS OF SLOTH.

Indolence. Unpunctuality. Procrastination. Waste of time, or ability. Neglect of family duties. Idle reading. Idle words. Undue amount of recreation. Not getting up in time. Making promises you cannot keep. Not performing religious duties zealously.

SINS OF GLUTTONY.

Eating or drinking too much. Spending too much money or thought on it. Luxuriousness. Daintiness. Eating too hastily. Ingratitude for food. Not saying grace. Not think-

ing of those in want. Ridiculing temperate people. Breaking the pledge. Not keeping Fasts.

SINS OF LUST.

Unclean thoughts, words, and actions ; Curiosity about such things. Looking at unclean things, or pictures. Reading improper books. Attending improper entertainments. Allusions to impurity. Indelicate jokes or valentines. Indecent expressions. Low games. Encouraging others to take liberties. Remaining alone with a dangerous companion. Wearing a dress that permits too much of your person to be seen. Immodest kisses or touches. Fornication. Incest, etc.

BIBLE ETIQUETTE.

Lev. xix. 32. S. Matt. vii. 12. Rom. xii. 10. 1 Cor. xiii. 4, 5, 6, 7, 8. 1 S. Peter iii. 8.

THE "MAGNIFICAT."

1. My soul doth magnify the LORD : and my spirit hath rejoiced in GOD my SAVIOUR.
2. For He hath regarded: the lowliness of His hand-maiden.
3. For behold, from henceforth : all generations shall call me blessed.
4. For He that is mighty

hath magnified me : and Holy is His Name.

5. And His mercy is on them that fear Him : throughout all generations.

6. He hath shewed strength with His arm : He hath scattered the proud in the imagination of their hearts.

7. He hath put down the mighty from their seat : and hath exalted the humble and meek.

8. He hath filled the hungry with good things : and the rich He hath sent empty away,

9. He remembering His mercy hath holpen His servant Israel : as He promised to our forefathers, Abraham and his seed, for ever.

Glory be to the FATHER, and to the SON: and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE "NUNC DIMITTIS."

1. LORD, now lettest Thou thy servant depart in peace: according to Thy word.

2. For mine eyes have seen : Thy salvation,

3. Which Thou hast prepared : before the face of all people ;

4. To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the FATHER,

and to the SON: and to the Holy GHOST ;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE FOUR LAST THINGS.

1. Death.
2. Judgment.
3. Heaven.
4. Hell.

THE SEVEN WORDS ON THE CROSS.

1. FATHER, forgive them ; for they know not what they do. S. Luke xxiii. 34.

2. Verily I say unto thee, To-day shalt thou be with Me in Paradise. S. Luke xxiii. 43.

3. Woman, behold thy SON ! Behold thy mother ! S. John xix. 26, 27.

4. My GOD, my GOD, why hast Thou forsaken Me ? S. Matt. xxvii. 46.

5. I thirst. S. John xix. 28.

6. It is finished. S. John xix. 30.

7. FATHER, into Thy hands I commend My spirit. S. Luke xxiii. 46.

PRAYER.

You cannot be saved without prayer. Our LORD and His Apostles tell us that we must pray. The tongue may

be silent, but the heart may pray. Prayer without the heart is vain. It will help you to pray well, if you first prepare your heart. Think to whom you are going to speak, to the most holy GOD, the Maker of heaven and earth, Who allows you to pray to Him; then what you yourself are, a weak and sinful creature, unworthy to draw near to Him at all; and, lastly, that you are asking for all His graces and blessings, even the salvation of your soul.

Attend then carefully to your prayers, and do not hope that GOD will hear you if you yourself do not attend. Pray always as in the very presence of GOD. Shut out all earthly thoughts, and lift up your soul in earnest heartfelt prayer. If you cannot attend long, break up your prayers into short pieces, and say each with the greatest care.

Never forget *thanksgiving*, whenever you have received a grace or blessing, resisted a sin, or been saved from danger. To be ungrateful is an offence to man, but must be hateful in the eyes of our kind and merciful GOD.

Intercession, or prayer for others, must never be neglected.

Our dear LORD has shewn His love to us in two ways.

Firstly, He suffered for us;

Secondly, He is always in-

terceding for us at GOD's right hand.

So, if you would be like Him you must deny yourself for the good of others, and pray for others. Intercessions are prayers for others, and to intercede is to pray to GOD for the good of others.

Whatever you pray for, you must seek to gain: and you must try to practise every virtue you ask for; otherwise, to pray would be to trifle with GOD. If your prayers are not answered, see if you are not neglecting this.

Never be cold in prayer because GOD does not seem to hear you. He *does* hear you always; and if he does not give you what you wish at once, or even at all, yet leave all with Him. He knows what is best for you better than you do for yourself; and He loves you better than you can love yourself. Sometimes He waits to try your patience, or to teach you to pray more often, or because you are not in love with others. Whatever may be the reason, go on with your prayers, and try to live a holier life, and seek to do GOD's will; and for the rest 'Trust in the LORD with all thine heart; and lean not unto thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths.' (Prov. iii, 4, 5.)

SELF-EXAMINATION.

Holy Scripture teaches us in many places that our conscience should be pure in GOD's sight. This cannot be unless you look often into the state of your soul. Self examination is useful in many ways: it shows you how far you are making way in holy life; it makes your sorrow for sin more real, by shewing how great your sin is: and enables you, *as far as is possible*, to ask pardon for each separate fault; it keeps you humble, and teaches you what graces you are in want of, so that you know what to pray for.

Examine *every evening* your conduct during each day before receiving Holy Communion.

Always examine yourself feeling that you are in GOD's presence. If you would escape the judgment of the LORD (1 Cor. xi. 31,) you must try to judge yourself now as strictly as you know He will one day judge all who have been careless about their souls. Examine too not only your sins of *commission*, or the wrong you have done, but also your sins of *omission*, or the good which you ought to have done, but have left undone.

In examining your *whole life*, which it is well to do before Confirmation or First Communion, or at any time as

a help to repentance, you will find it useful to divide your life into parts, and to examine each part by itself; such as the time before going to school, time at school, time after leaving school: or from one event which you can recollect to another. These portions you can arrange for yourself, either shorter or longer as you think may be best.

FASTING.

Our LORD taught us to fast both by fasting Himself and by saying that His disciples should fast when He left them (S. Matt. ix 15); He told us also to deny ourselves, to take up our cross and follow Him (S. Matt. xvi. 24); and He promised a blessing on fasting just as much as on alms and prayer (S. Matt. vi. 1-18). Holy Scripture tells us of blessings which have been given, or are promised to devout fasting, and that holy men used to fast as an act of devotion to GOD. 2 Sam. xii. 16; Ps. xxxv. 13, lxix. 10; 1 Kings xxi. 27, 29; Neh. i. 4, xi. 1; Esther iv. 16; Dan. x. 3, 12; Joel ii. 12; Jonah iii. 5, 10; S. Matt. xvii. 21; S. Luke ii. 37; Acts x. 30, 31, xiii. 3; 1 Cor. vii. 5; 2 Cor. xi. 26).

The use of fasting.—It disarms the flesh in its war

against the soul (S. Peter ii. 11), and helps us to resist the bad desire of the flesh; it gives us power over our own will in little things, that we may always be prepared for great struggles; it joins us closely to our blessed SAVIOUR, for by it we share more deeply His sorrow; it is a mark of love to Him and of grief for our sins; it leaves our souls more free for prayer and meditation; it teaches us to despise earthly things, and as such must be pleasing to GOD.

Hints about fasting.—Few can go without food for long, yet all may fast in some way. It is *the spirit* of fasting that pleases GOD, and He will bless those who do what they can. On Fasting-days choose if you can, less pleasant dishes at meals, and, if your health permit, take less food than usual: go without *little* things that you like; rise earlier and spend less time in pleasure, that you may have more for prayer, going to Church, and other holy duties; keep away from places of amusement, and be as much alone with your LORD as possible; give more to the poor; and do what you can to help the sick and afflicted; speak little, that you may learn to rule your tongue.

Cautions about fasting.—

1. Do not try too much at once:

a very easy rule *really kept* is better than a harder one *neglected*, and may be made harder by degrees as you find yourself able.

2. If those set over you, do not like your way of fasting, leave it off at once, and find out some other which they will allow.

3. Avoid all improper show of fasting but never be ashamed to own it.

4. If you are in doubt how to fast ask your parish priest to advise you.

REPENTANCE.

It is the Blood of JESUS CHRIST, which He shed upon the cross, that cleanses us from all sin (S. John i. 7.) It is His Blood which cleanses us in Baptism: and it is Blood alone which can wash away our sins after Baptism. To apply this precious remedy to our souls there is but one thing to do, and this is to *repent sincerely and truly* for whatever wrong you have done. If then you feel that you have not really given yourself to GOD, lose no time in seeking pardon of your sins, through the precious Blood of CHRIST, in true repentance (S. Luke xv. 7: 2 Cor. vii. 10.)

Repentance consists of three parts.

Firstly. CONTRITION, or sorrow for sin. The best means

for obtaining this is to seek it earnestly from GOD in prayer ; then to examine your *whole life* past by the rule of GOD's commandments, and to think how hateful sin is in the sight of GOD, how it grieves the Holy SPIRIT (Ephes. iv. 30) ; and how it undoes, as it were, all that JESUS came down from heaven to do (1 S. John iii. 8.) You should be sorry for your sins, not only because you fear hell and hope for heaven ; but chiefly because you have offended GOD, Who has been so kind to you, and Whose will it is that you should be holy as He is holy (1 S. Peter i. 15-26.)

Secondly. CONFESSION. GOD, Who has seen all your sins, and knows them better than you do yourself, yet requires you to confess them to Him, and to own yourself a lost sinner in His sight (1 S. John i. 9.) Consider that when once you have sinned against GOD you cannot save yourself from His wrath, and that, if He had given you no remedy, you must have died in your sin.

Thirdly, AMENDMENT OF LIFE. You must *turn away* from your wickedness, and *do* that which is lawful and right, if you would save your soul alive (Ezek. xviii. 27 ; Prov. xxvlii. 13.)

Beware of *putting off repentance* to some future time.

Many will bewail for ever, in hell, that they gave way to this snare of the devil. Trust not to *repentance on a death bed* ; for at the best this must be very imperfect, and perhaps may never come at all. The *least* delay in turning to GOD, when He has bid you *always* to watch for His coming, may cause you to be cast away from Him forever (S. Matt. xxiv. 42-61.) If you still feel that your repentance is not such as it should be, and that your faith in CHRIST is weak, or that you are still fearful of judgment, you will do well to seek advice from your clergyman. He is the minister of GOD to your soul ; and, if you are trying to do your best, he can speak peace to your heart in his Master's Name.

ALMSGIVING.

To give to those who are in want is a Christian duty, and many blessings are promised to all who do so. Good works such as this have no value *in themselves*, nor could they *themselves* make us pleasing to GOD. It is only when we do them in the faith of JESUS CHRIST, and out of love for Him, that they please GOD. Good works are the fruits of faith ; they spring from faith, and by them true faith is known, just as a tree is known by its fruit, but without them

faith is dead and useless (S. James iii. 17-26.)

Almsgiving is a proof of the love of GOD in your heart (1 S. John iii. 17). Always do good to please your heavenly FATHER without improper show.

It is not only the poor, the sick, and the needy to whom you are to give alms ; but GOD teaches that His Church and ministers have a claim upon you, and that you are to support them (1 Cor. ix. 7-14 ; Gal. vi. 6 ; see Rom. xv. 27 ; and S. Luke x. 7.)

If you have no money to give, try to do some *act of kindness* to others who need it. All that you do in this way, JESUS CHRIST looks upon as if it were done to Him (S. Matt. xxv. 34-40) ; and no act of kindness, however small will lose its reward, if only it be done in the name of CHRIST (S. Matt. x. 40-42).

THE HOLY COMMUNION.

The Holy Communion is a Sacrament ordained by JESUS CHRIST (1 Cor. xi. 23, 26), for two purposes, to be a ' continual remembrance of the Sacrifice of the death of CHRIST, and of the benefits which we receive thereby ;' and ' for the strengthening and refreshing of our souls by the Body and Blood of CHRIST,

as our bodies are [strengthened and refreshed] by the bread and wine.' (*See the Church Catechism*).

The benefits of receiving the Holy Communion *worthily* are these :—The Body and Blood of JESUS CHRIST become the food of the soul ; we are made one with CHRIST, and CHRIST with us ; we dwell in CHRIST, and CHRIST in us : our sins are forgiven, and we are made stronger to resist sin ; virtue is planted in our souls and nourished ; vice is weakened and rooted out ; we regain more and more the image of GOD which we have lost ; we are made more like our blessed LORD, more fit to die, and more worthy to stand at His judgment seat pure and holy, and to dwell with Him face to face for ever.

If you despise this heavenly food, your soul will die : and, if you do not prepare to meet CHRIST now as your SAVIOUR, how will you meet Him hereafter as your Judge ? Nothing should keep you away if you are *trying to be holy*. All your trials and sorrows, all your temptations and fears, all your weaknesses, are known to GOD ; and your comfort and strength is to cling closely to Him in the Holy Communion. *Sin* alone should keep you away. But you *must* come ; you must *leave your sin*, and then come.

To receive unworthily—that is, not meaning to give up sin, and without faith, is to make light of the Holy Sacrament, and so to become ‘guilty of the Body and Blood of the Lord ;’ (1 Cor. xi. 27) ; but to receive worthily is life and peace.

The *general and daily* preparation for Holy Communion is a real and constant endeavour to live a holy life.

The *special* preparation is self-examination (1 Cor. xi. 27).

Never be cast down if you do not seem to get on so well as you expect ; you cannot become holy all at once ; it is a life-long work. You may often fall into sin after Holy Communion, through former bad habits and sudden temptations ; but never give up. If you fall, repent at once ; confess your sin to GOD, seek His help, and try harder and more humbly for the time to come. But never cease to trust in CHRIST, for to do so is certain ruin. Your clergyman will always be very glad to help you when you are in doubt and trouble ; never be afraid or ashamed to speak to him.

Never be satisfied with saying that you are not *fit* to receive very often. If you are not fit, that is, if you are living in sin, you are not fit to pray, nor yet to die. Always be *ready*

to receive, and death can never find you unprepared.

HOLY LIVING.

I. *Be careful how you spend your time.* God has given you a short time, on which eternity depends, for every hour of which you must give an account to Him. Let your employment be such as is fit for your age and understanding and your position in life ; for you may be very idly busy, and take great pains to no purpose. Never give yourself to useless occupations. If you have no trade, employ yourself usefully in reading, study, and good works to others. Be careful not to waste time in attending too much to food and drink, and dress. Avoid busying yourself, if you can help it, in the affairs of others, unless you can really do them good. Let your amusements be healthy and short, such as will refresh you for your duty ; but they must not take very much of your time. Set apart fixed times for your devotions, and keep to them as far as possible ; but if hindered make up the time when you can. Do not the work of GOD carelessly ; and, when you may choose between two duties, prefer that which is religious. The more time we give to GOD, the more we treasure up to ourselves ; and

no man is a better merchant than he that lays out his time upon God, and his money upon the poor.

2. *In everything you do, seek the honour and glory of God* (1 Cor. x. 31). Thus every action of nature becomes religious, and every meal even is an act of worship, and shall have its reward in its proportion, as well as an act of prayer. But without this rule even the most religious act is imperfect and evil. Every action must be judged by the intention with which it is done; and a holy intention is to our actions what the soul is to the body. In all your actions consider the end, and why you are doing them. Begin *all great matters* with special prayer for help and guidance. Be careful, when you have begun an action well, not to let anything turn you from your purpose afterwards, and cause you to seek your own glory, for thus you lose your reward. Do every action with zeal in proportion to its quality. Prefer the service of your soul to that of your body; and suffer anything rather than sin against GOD. It is a bad sign when your worldly business and amusements interest or please you more than your religious duties. Do as well in private before GOD as in public before men. Do what is right, and leave the end of

your work in GOD's hands. Never be anxious if you do not seem to succeed. Remember that you must never do anything you know to be wrong, even if you think you can glorify GOD by it.

3. *Always remember the presence of God.* God is present in all places, sees every action, hears every word, knows every thought. He is specially present when His servants meet together in His name (S. Matt. xviii 20.) He is present too in the hearts of His people by His Holy Spirit, and makes them His Temples. GOD is present in the conscience of all persons, good and bad, as a witness Who shall hereafter reward or punish. This truth must influence your life. Before every action of religion, try to feel especially this truth, and place yourself, as it were, in GOD's presence, and behold Him with the eye of faith.

A RULE OF LIFE.

JESUS CHRIST is the model that every Christian ought to copy, to the best of his power. As JESUS prayed in retirement, so must the Christian pray with collectedness, humility, and confidence. He must be accessible to the young, the poor, and the ignorant. He must be without pride, conceit, and pretensions. His conversation must be edifying, chari-

table, simple, and grave. He must not shrink from the meanest work that may be done for GOD, or for his brethren. He must be obedient to those set over him in church, family, and state. He must be moderate and temperate at his meals. He must endure privations and tribulations with patience. He must bear affront with meekness; sickness and death with resignation.

RULES.

1. *Avoid occasions of sin.* Keep eyes, ears, tongue, and hands from what is dangerous. Keep away from bad company, public houses, bad books, bad newspapers.

2. *Pray without ceasing.*

Mentally or vocally, everywhere, in solitude, in the family, and in Church.

3. *Resist temptation at once.* Put a bad thought out of your heart as soon as it enters. Say an appropriate ejaculation, such as LORD help me!

4. *Accustom yourself to proper religious meditation.*

5. *Use the Holy Communion as the great culminating act of worship through your mortal life.*

6. *Use pious practices.*

7. *Do works of mercy,* either corporal or spiritual. Pray for those in temptation; for the clergy, and for all others in and out of Church. Lend good books and do all you can to win souls.

THE PSALTER; or, PSALMS OF DAVID:

WITH NOTES WHICH MAY BE VERY USEFUL TO EXAMINE
BEFORE USING THE PORTION OF THE
PSALTER APPOINTED.

The Psalms form a book of Hebrew poetry; or, as they may be called, a collection of Jewish sacred songs. They are generally spoken of as the 'Psalms of David,' as he was the author of most of them, although some were composed by other writers. They still form, as they did in the early Christian Church, and also in the Jewish Church ever since they were written, an import-

ant part of the public worship of the Church. The Psalms in the Prayer Book are not worded exactly like those in the Bible. The reason is this: The Prayer Book version is an older translation from the original than that in the Bible version, and was used in Churches long before the latter was made in 1611. The people, therefore had become accustomed to the older version of

the Psalter and many had learnt the Psalms by heart ; and it was not thought desirable to introduce the new version into the Prayer Book, especially as the language of the older version is more suitable for singing.

The Psalter is divided so that the whole is gone through once a month, in regular order ; but on Christmas Day, Ash Wednesday, Good Friday, Easter Day, Ascension Day, and Whitsun-Day proper psalms are appointed.

NOTES ON THE PSALMS.

Over each psalm, and the Canticles, are placed the first few words in Latin ; and formerly each psalm was known by its Latin beginning
B. V. means Bible Version.

*

I. PSALM.—*Probably written by Ezra as a preface to the Book of Psalms.*

Verse

2. Exercise=meditate and dwell upon.

2. His fruit=its fruit. Formerly *his* was used where we should say *its*. It is so in the whole of the Psalms, and with one exception in the rest of the Bible.

7. Knoweth=notices, approves, and blesses.
10. Be learned=be taught.

II. *On the promise being made to David that his throne should be established firmly. It foretells also the establishment of Christ's Kingdom ; and is therefore appointed as one of the proper psalms for Easter Day.*

2. His Anointed = 1st, David ; 2d, CHRIST.
3. Let us break, etc=let us not submit.
4. Shall laugh=shall disregard them.
6. My king=David and CHRIST.
7. Preach=publish, make known.
12. Kiss the SON=a token of submission. See I Sam. i.

III. *Written by David when fleeing from his son Absalom.* See 2 Sam. xv.

3. My worship=The object which I worship.
4. Holy hill=Mount Sion, on which the tabernacle was erected.
7. Broken the teeth=Thou hast made them like a fierce animal, whose power to do injury would be chiefly at an end with its teeth broken.

IV. *Same as III. Psalm.*

* Many may find it useful to interline their Prayer Books with the following explanations as far as space will admit.

- 2. Blaspheme=slander.
Leasing=lying.
- 4. Commune=converse.

V. *Same as III. and IV.*

- 1. Ponder=attend to.
- 3. Betimes=early.
- 10. Their throat is an open sepulchre=Out of their mouth comes all manner of filthiness as from a grave.

VI. *Composed by David when undergoing some great suffering of body or mind. This is one of the Proper Psalms for Ash Wednesday.*

- 1. Indignation=anger.
- 5. Vexed=ache from the want of rest.
- 5. Pit=grave.
- 6. Wash I my bed=make it wet with my tears.
- 7. My beauty is gone=my health, strength, vigour.
- 8. Vanity=iniquity.

VII. *When David's enemies were bringing false charges against him he wrote this Psalm.*

- 3. Such thing=such thing as I am charged with.
- 4. I have delivered him= See 1 Sam. xxiv. xxvi.
- 6, 7. Lift up thyself=set up thy judgment seat.
- 8. Give sentence with me= Judge me.
- 10. Hearts and reins=the inward parts of the

body ; meaning here the secret desires of man.

- 15. Travailleth with mischief =heart is big with mischief.
- 16. Graven=cut out.
- 17. Travail=labour.
Pate=crown of the head.

VIII. *Written by David ; it foretells the second coming of Christ in triumph. For this reason it is appointed for one of the Proper Psalms on Ascension Day.*

- 2. Ordained strength= Caused strength to be established where it might at least be expected.

Still the enemy=quiet the enemy.

- 5. Lower than the angels= this refers to the first coming of CHRIST.
- 6. To have dominion=to have rule.

IX. *A song of thanksgiving after one of David's victories ; perhaps when he had slain Goliath, and the Philistines were defeated.*

- 6. Destructions are come to a perpetual end=thy work of destruction is finished.

- 12. When he maketh inquisition for blood=when GOD taketh an account of the blood of his ser-

vants, which the unrighteous have shed.

14. Ports of the daughter of Sion=The gates of the city of Jerusalem.

17. Hell=this means here, as in the Apostles' Creed, a place of departed spirits; it was afterwards fully revealed by JESUS CHRIST that the wicked on the day of judgment shall go into everlasting torment.

20. But men=to be but weak, frail, helpless, mortal men.

X. This Psalm was written during a period of trouble, either personal or national.

2. Own lust=own evil passions.

Crafty wiliness=cunning devices.

6. Tush=a word of contempt.

7. Under his tongue=concealed, but ready for use, like a serpent's fangs.

8. Thievish corners of the streets=dark lurking places where thieves hide.

9. Ravish the poor=catch and plunder the innocent.

11. Humbleth himself=he pretends to humble him-

self that he may the more easily ensnare the poor.

XI. Generally considered to have been written by David when he was advised to escape from his enemies. See 1 Sam. xix.

1. How say ye then=why do you say so?

3. Foundations=righteousness and judgment, truth and justice.

6. Alloweth=approveth.

XII. Perhaps composed towards the end of David's life, when lamenting the decrease of godly men.

1. Minished=diminished in number; lessened.

2. Dissemble in their double heart=do not act and speak as they think.

5. Comfortless troubles' sake=for the consolation of those in trouble.

6. Swelleth=puffeth himself up in defiance.

7. Even as the silver=GOD's words are as pure as purified silver.

XIII. Some think that this psalm and the next were composed during the captivity of the Jews in Babylon.

2. How long shall I seek counsel in my soul=how long shall I be troubled and perplexed within me, as to what had better be done.

3. Lighten mine eyes=open mine eyes that I may see those things concerning which I am in doubt.

XIV. 5. Their throat, etc.
See Ps. v. 10.

10. Mock at the counsel of poor=*i. e.* at the manner in which he defended himself by putting his trust in God.
11. Turneth the captivity=delivereth the people from Babylon.

XV. *Perhaps written by David when he returned to Jerusalem, after Absalom's rebellion. It is one of the proper Psalms for Ascension Day.*

1. Holy hill=Mount Sion, where the tabernacle was now erected.
4. Setteth not by himself=does not think too much of himself.
6. Usury=Interest; this the Jews were forbidden to take of their poorer countrymen. See Exodus xxii. 25, 27. Lev. xxv. 35, 36.

XVI. *This psalm contains a remarkable prophecy of the death, resurrection, and ascension of our Lord.*

2. My goods=my good deeds.

5. Their drink offerings of blood=the blood of the men or animals offered in sacrifice by the heathen was often tasted by them, as a drink offering to their false gods; this David declares he will not do.

8. Reins=See Psalms vii. 10.

11. My soul in hell=See Acts ii. 31. This is a prophecy that CHRIST's soul should not remain in the place of departed spirits, like the souls of other men, till the general resurrection,

To see corruption=nor should his body be left in the grave; but rise again, and be joined again with his soul as before His death.

XVII. *See 1 Samuel xxiii. 19-28 to which this psalm probably refers.*

1. Feigned lips=deceitful lips.

2. Let my sentence come forth from Thy presence =do Thou declare that I am innocent.

4. Because of men's works=because of the evil works which men do in opposition to Thee, I am thereby warned, and keep myself from them.

7. Thy right hand=thy mighty power.

8. The apple of an eye—the pupil of the eye ; *i. e.*, the part where the image is formed ; it is the most delicate part, and therefore most carefully guarded.
10. Inclosed in their own fat—they are proud in consequence of the good things they have received.
13. Sword of Thine=GOD sometimes uses the wicked as an instrument of punishment.
14. The men of Thy hand—these instruments of correction in GOD's hand.
16. Awake up after Thy likeness—this no doubt refers to the resurrection of the dead.
4. Pains of hell—the fears and perils of death.
9. Bowed the heavens—came down as upon a cloud.
10. Rode upon the cherubims—borne up by the angels.
11. Pavilion=tent.
Verses 7 to 14 give a grand description of GOD's wonderful power.
16. Many waters = many troubles.
18. Prevented=hindered me ; or came before, and stopped me.
23. Eschewed=avoided.
26. Forwardness = obstinate rebellion against GOD.
28. Light my candle=brighten my condition and give me joy.
29. Discomfort=defeat.

XVIII. *David speaks in this psalm of the delivery from his enemies. It is very similar to 2 Sam. xxii.*

1. Buckler—a small shield buckled on the left arm. The horn of my salvation—the strength or support. The strength of some animals lies chiefly in their horns ; this expression is frequently found in Scripture.
3. Overflowings of ungodliness—a flood of wickedness like water overflowing.
33. Like harts' feet—the hart here mentioned is an animal of the goat kind, which can run very swiftly, and also climb safely the most difficult places. The sense therefore is this : Thou makest me swift so that I can overtake my enemies : and, like the hart, I can stand safely in dangerous places.

36-43. These verses speak of
JESUS CHRIST.

45. Strange children shall
dissemble with me=
shall pretend to submit
to my authority.
48. Avenged=recompensed,
or set right.

*XIX. In this psalm the works
of the creation are called upon to
proclaim their Maker's glory;
especially the heavens, and the
great lights which they contain.
As Jesus Christ is the great
light of the world this has been
appointed one of the proper
Psalms for Christmas Day.*

1. Firmament=the air and
sky above us.
Handiwork = workman-
ship.

2. One day telleth another
=day by day GOD's
wonderful works are
declared.

3. Neither speech nor lan-
guage=though the heav-
ens have no voice, yet
their beauty, wonderful
order, and grandeur de-
clare the glory of GOD
as plainly as if they
could speak.

4. Their sound is gone out
=though they have
neither speech nor lan-
guage, yet they speak to
all the people on the
face of the earth in an
universal language of

the glory and might of
GOD.

5. Tabernacle = dwelling-
place in the heavens.
7. Law of the LORD=Word
of GOD.
8. To the eyes=to the eyes
of the understanding.
9. Clean=pure.
13. Presumptuous sins=wil-
ful disobedience.
The great offence=any
great sin.

*XX. A Prayer of David for
safety and success in time
of war.*

1. Name of the GOD=prov-
idence and goodness of
GOD.
2. Sanctuary=the holy place;
the tabernacle on Mount
Sion.
6. His Anointed = David,
who was chosen by GOD
Himself to be king.
7. Some in horses=this the
Israelites were forbid-
den to do. See Deut.
xvii. 16.

*XXI. A song of praise and
thanksgiving to God for hearing
and answering the prayer in Ps.*

*xx. As part refers to our Lord's
return to heaven, it has been se-
lected as one of the proper
Psalms for Ascension Day.*

3. Thou shalt prevent him
=go before him. This
is the literal meaning of
the word.

- 5. Great worship=great honour.
- 7. Shall not miscarry=shall not fail.
- 9. Fiery oven=like the fuel of a fiery oven, quickly consumed.
- 12. The strings of thy bow shalt thou make ready =as a bowman when preparing for battle.
- 18. Part my garments, cast lots=S. Matt. xxvii. 35, etc.
- 20. My darling=my life, that which I hold dearest.
- 21. Unicorns=fierce animals with one horn, perhaps what is now called the rhinoceros; David compares his enemies to unicorns.

XXII. *In this Psalm David expresses his sorrows and sufferings, and foretells therein 'the bitter Death and Passion' of Jesus Christ. For this reason it has been chosen as one of the proper Psalms for Good Friday.*

- 1. From my health=from helping me (B. V.), from my salvation, in the margin of a reference Bible.
- 5. Holpen=helped, assisted.
- 11. Hard at hand=very near.
- 12. Many oxen=many enemies, like fierce and strong oxen.
- 13. Ramping=leaping as for prey, tearing.
- 14. Like water=I can make no resistance.
- 15. Potsherd=a piece of broken pottery.
- 16. Many dogs=savage people like the dogs of an Eastern city which run about in a half-wild state.
- 17. Pierced my hands and my feet=S. Matt. xxvii. 35, etc.

- 22. At this verse the Psalm suddenly changes to a joyful tone, and continues so to the end.
- 29. Fat=rich and great. Have eaten=shall eat and worship (B. V.)
- 30. Quickened = can keep alive. (B. V.)
- 31. Seed=posterity.

XXIII. *A short Psalm in which David declares that he puts his trust in the Lord.*

- 4. Valley of the shadow of death=the darkest hour of trouble, even death itself.
- 5. Prepare a table=i. e., for a feast. Against=over against, in the presence of. (B. V.).

XXIV. *When David brought up the ark from the house of Obed Edom to the tabernacle on Mount Sion, he wrote this Psalm, which was sung as the procession entered the Holy Place with the ark. It is appropriately*

used on Ascension Day as a proper Psalm.

1. Compass=whole extent of the world.
2. Founded it upon the seas =the earth in appearance is placed upon the waters.
3. Hill of the LORD=Mount Sion.

XXV. *Written in time of great distress. It consists chiefly of a prayer for deliverance.*

2. Transgress without a cause = wilfully go astray.
8. Guide in judgment=lead them to choose what is right.
11. That he shall choose=that he ought to choose.
13. The secrets of the LORD the knowledge of GOD'S dealings, mysterious to those who walk not in His ways.
14. Out of the net=out of the snare laid for me by my enemies.
20. Wait upon me=preserve me.

XXVI. *David, having been charged with crimes by his enemies, lays his case before God, and appeals to Him for judgment.*

- 2, My reins=See Ps. vii. 10.
6. Wash my hands=washing of the hands among the Jews and other East-

ern nations was a sign that a man considered himself innocent, *e. g.*, Pontius Pilate.

- 12, My foot standeth right=I am in the way of righteousness, *i. e.*, in the right road.

XXVII. *A prayer in the time of danger and distress.*

4. Require=seek after, earnestly ask for.
7. Oblation=offering.
9. My heart hath. talked of thee=I have meditated upon thee.

XXVIII. *A Psalm of earnest prayer and praise.*

1. Think no scorn=do not turn away and refuse to hear me.
The pit=grave.
4. Inventions=plotting and unrighteous dealings.
5. After=according to.
9. Wholesome defence = strength and salvation.

XXIX. *It has been thought that David composed this Psalm after some violent storm and tempest.*

1. Bring young rams=to offer for sacrifice.
4. The voice of the LORD=as expressed by the tempest.
6. Skip like a calf=swaying to and fro.

Sirion=Mount Hermon.
See Deut. iii. 9.

7. Flame of fire=lightning.
Cades=Kadesh, in the south of Palestine.
8. Hinds to bring forth young = prematurely through fear.

Discovereth=layeth open and bare.

9. The water flood=clouds of rain.

XXX. *A Psalm of thanksgiving written on the occasion of some deliverance.*

5. Twinkling of an eye=for a moment.
6. My hill=this may mean David's stronghold at Jerusalem, or it may be confidence in his own strength.

XXXI. *On David's persecution by Saul.*

7. That hold of=that regard.
Superstitious vanities=idols and their worship.
8. Known my soul=owned and succoured.
9. Set my feet in a large room=given me my liberty.
10. Mine eye=by grief.
11. Waxen old=I am become like an old man.
13. Reproof=reproach.
23. Strong city=as if in a strong fortified city; or it may mean the city of

Keilah, from which David was delivered. I Sam, xxiii. 7.

24. Made haste=was hasty.
26. Rewardeth = repayeth, punisheth.

XXXII. *The blessedness of pardon is shown in this Psalm, and the way to obtain it. Being one of the penitential Psalms, it is appointed as a proper Psalm for Ash Wednesday.*

1. Whose sin is covered=so as not to be brought against him any more.
2. Imputeth = reckoneth, chargeth.

No guile=no deceit in trying to hide sin.

3. Held my tongue=kept back from confessing my sin.
4. My moisture, etc.=I am like the parched ground in summer.
7. For this=on account of this.
9. I will inform Thee=these are the words of GOD, who will guide those Who trust in Him.
10. Like to horse and mule=these must be forced to do service with bit and bridle, but GOD desires it willingly.

XXXIII. *This Psalm is a call to the righteous to rejoice in God and to praise Him.*

- 6, 7, 9. See Gen. i.
 10. Devices = thoughts and plans.
 19. Shield = protection.

XXXIV. *A Psalm of Praise.*

5. They had an eye unto him = they looked unto him.
 Frightened ; comforted, gladdened.
 12. That lusteth to live = that desires to live long.
 Fain see = would be glad to see.
 14. Eschew evil = depart from, ensue : pursue.
 20. Keepeth all his bones = preserveth his body.

XXXV. *A prayer: perhaps on David's persecution by Doeg.*

1. Plead thou my cause = take Thou my part.
 10. All my bones = my body being preserved, shall bear witness to the power and goodness of God.
 15. The very abjects = low railers and revellers.
 17. Darling = see Psalm xxii. 20.
 19. Wink = make signs to each other as if they were in league to destroy me.
 21. Fie on thee = "Aha" in B. V. This is very like the original Hebrew.
 25. There, there, so would we have it = it is as we desired.

XXXVI. *The practices of wicked men are described, the writer being led to reflect on the mercy, the truth, and the justice of God.*

4. Imagineth mischief = lies upon his bed and plots it.
 5. Reacheth unto the heavens = is very large.
 6. Thy righteousness standeth like the strong mountains = cannot be removed.
 Thy judgments = cannot be fathomed.
 7. Shalt save = will preserve thy creatures.
 9. The well = fountain.

XXXVII. *The great duty of submission to the dealings of God are shown.*

1. Envious = at their prosperity.
 3. Dwell in the land = 'So shalt thou dwell' (B. V.)
 7. Hold thee still = be silent to the LORD.
 Against = at.
 8. Let go = put away,
 12. Seeketh counsel = plots.
 14. Right conversation = upright conduct.
 16. Verse = See Proverbs xv. 16, 17 ; xvi. 8 ; xvii. 1.
 17. Arms = power.
 23. Acceptable to Himself = to the LORD.
 27. Dwell for evermore = so shalt thou dwell for evermore.

31. Is exercised=speaketh.

XXXVIII. *Written by David when in deep affliction caused by his own sin;—being one of the Penitential Psalms it is appointed for Ash Wednesday.*

4. Over my head=as a flood.
11. Afar off=came not near to comfort me.
14. Reproof=replies.
17. In the plague=way of temptation.

XXXIX. *One of the Psalms appointed to be used at the Burial of the Dead.*

5. Even from good words=lest he should give his enemies offence, and do no good.
4. Hot=burning with indignation at the sins I saw committed.
Fire kindled=my indignation could contain itself no longer, and I broke forth in prayer to GOD.
5. Know=consider.
How long I have to live=how frail I am.
6. Respect of Thee=compared with Thee.
9. Rebuker=reproach.
10. Became dumb=did not complain.
11. Plague=trouble which Thou hast sent upon me.
12. Fretting=eating.

XL. *One of the proper Psalms appointed for Good Friday.*

6. Ordereth=recounteth.
8. Mine ears hast thou opened=to listen and obey.
10. Volume=from voivo to roll; books in those days were rolled on a stick.
17, 18. These verses foretell the shame and misery of the Jews for crucifying our LORD.
19—21. Foretell the joyful deliverance of CHRIST and His Church from their enemies.

XLI. *Supposed to have been written by David when he was a fugitive during Absalom's rebellion.*

6. Vanity = deceit, falsehood.
8. Verse=This verse is supposed to be spoken by David's enemies.
9. Verse=See 2 Sam. xvi. 23.
10. Reward=requite.
12. Before Thy face=in Thy favour.

XLII. *This Psalm was composed on some occasion when David was deprived of the privilege of attending public worship.*

3. My tears, etc.=I have no appetite for food in consequence of my weeping.

9. This verse means that as the sea in a violent storm rises up wave against wave, and water-spouts descend, from the clouds, so I have been agitated in times of trouble.

12. Cast me in the teeth= reproach me.

XLIII. This Psalm is on the same subject as the xlii., and it may be regarded as a continuation of it.

1. Give sentence=do Thou grant me judgment against mine enemies and accusers.

XLIV. Contains a remembrance of God's mercies of old, and a prayer for help.

2. Planted them in=established our forefathers in the land of Canaan.
15. Bye-word=proverb, saying.
20. Place of dragons=a desolate, dreary place, inhabited by evil beasts.
22. Killed=in danger of death (see 1 Cor. xv. 31.)
25. Cleaveth=smitten down.

XLV. One of the Proper Psalms for Christmas Day.

1. Inditing=composing.
2. Is the pen=is as it were a pen.
8. Above Thy fellows = above Thy fellow kings.

CHRIST, to whom this is addressed, is King of kings and LORD of lords.

9. Ivory palaces=ornamented with ivory.
18. Remember=make it to be remembered.

XLVI. A Psalm expressing trust and confidence in God.

1. Present=always at hand.
5. Of her=the city spoken of in v. 4.
9. Knappeth=snappeth.

XLVII. One of the proper Psalms for Ascension Day. Composed perhaps on the removal of the Ark by David.

4. Worship=the honour of Jacob; i. e., the land of Israel.
5. Gone up=the Ark, where GOD showed His presence.

XLVIII. One of the proper Psalms for Whit-Sunday.

2. Fair place = beautifully situated.
3. Gathered and gone by= They assembled but passed by without attacking her.
4. Marvelled=at their fear and overthrow.
12. Bulkwarks = strong outworks.
Set up her houses='consider her palaces' (B. V.) i. e., see how Jeru-

salem is preserved in all her strength and beauty.

XLIX. This Psalm shows the great difference between the state of the righteous and the wicked, though the former may be in adversity, while the latter are in prosperity.

4. Parable=this word means here a song or poem to convey instruction.
5. Should be my 'sup-planters' = my insidious adversaries.
7. Deliver=from earth.
14. Lie in the hell=in the covered place, the grave.
20. Man being in honour, etc.= 'man that is in honour and understandeth not,' B. V.

L. The Gentiles are here called to the knowledge of God while the people of Israel are condemned for being unfaithful and unholy.

2. Out of Sion=from Jerusalem.
3. Shall come=*i. e.*, come to judgment.
8. I will not reprove thee, etc.=God's charge is not against the people of Israel on account of neglect of sacrifice, but because they were not holy in life.
9. Take=accept.

12. If I be hungry, etc.=If I were hungry I need not tell thee.

16. Preach=declare.

20. Thine own mother's son =thy brother by both parents.

21. I held my tongue=I forgave thee, I did not punish.

23. Conversation=life and conduct.

LI. A Psalm of repentance written by David after he had committed two great sins (2 Sam. xi. xii.) It is well suited for every returning sinner, and may be called the chief of the Penitential Psalms.

1. After=according to.

4. In thy saying=in thy sentence.

Clear when thou art judged=when thy dealings with me are considered by others. See B. V.

6. Secretly = inwardly, in the heart.

7. Hyssop = See Numbers xix.

14. Blood-guiltiness = being accounted guilty of the crime of committing murder.

Health=salvation.

18, 19. These two verses seem to have been added after the destruction of Jerusalem, and dur-

ing the captivity of
Judah in Babylon.

LII. *Written after the murder
of the priests by Doeg.* See 1
Sam. xxii, 6, 19.

1. Thou tyrant=Doeg the
Edomite.
2. Daily=continually.
3. Imagineth = inventeth ;
schemes evil.

LIII. *Nearly the whole of this
Psalm is found in Ps. xiv. 1, 4;
8, 11.*

LIV. *One of the proper
Psalms for Good Friday.*

1. For thy Name's sake=by
thy name ; according to
thy glorious character
and attributes.
7. His desire = its desire,
viz., the enemy's over-
throw.

LV. *Probably written during
the rebellion of Absalom.*

2. Vexed=agitated.
14. My companions = Ahi-
tophel. See 2 Sam. xv.
31.
16. Quicken into hell=alive
into the grave ; sudden-
ly destroyed, like Korah
and his company.
18. Instantly=earnestly.

LVI. *Thought to have been
written by David when he was
at Gath.* See 1 Sam. xxi. 10,
15.

4. Word=promise.
5. Mistake my words=wrest
my words B. V. Wil-
fully mistake and twist
them into strange mean-
ings.
8. Flittings=wanderings.
Put my tears, etc.=It
was a Jewish custom to
put the tears of mourn-
ers into a bottle to pre-
serve in remembrance
of sorrow.

LVII. *On David's escape
from Saul in the cave of Engedi.*
1 Sam. xxiv. 3. *It is one of
the proper Psalms for Easter
Day.*

1. Tyranny=calamity.
4. Lions=fierce enemies.
5. Set on fire=as it were
breathing out fire and
flame.
9. Glory=tongue.

LVIII. *May be considered as
a continuation of the last psalm.*

1. Congregation=assembly
of rulers.
3. Forward=head-strong.
4. Deaf adder=the adder
alone, it is said, will not
be charmed like other
serpents with music.
6. Break their teeth—See
Psalm iii. 7.
Runeth apace=swiftly.
7. Snail=which wastes as it
crawls.
8. Or ever=before ever.
Hot with thorns=a fire

made of thorns and
brambles soon burns
and makes the water
hot.

LIX. *Perhaps written by
David when Saul sent to watch
his house.* 1 Sam. xix. 11, 18.

6. Grin=growl and snarl.
12. Preaching=conversation.
14. The dogs of Eastern cities run about in the streets in large numbers, especially after dark, seeking food; this is alluded to here and in verse 6.
15. Grudge=complain.

LX. *Written on the conquest
of Edom by Joab.* 1 Kings xi.
15, 16.

5. Beloved=beloved people.
6. Mete=measure.
7. Strength of my head=
like a helmet.

Lawgiver=literally, my
sceptre; Ephraim and
Judah are represented
as occupying posts of
great honour, while in
the next verse the heath-
en are degraded.

8. Moab is humiliated so as
to compare to a vessel
used for washing; Edom
has submitted to the
symbol of being van-
quished, and Philistia
hails me as lord.
9. Strong city=the strong
city of Edom, Rabbah.

LXI. *Perhaps composed dur-
ing Absalom's rebellion.*

2. Ends of the earth=be-
yond Canaan, where
David was driven.
3. Rock higher than I=that
I may be safe on such a
firm place.

LXII. *Same occasion as LXI.*

1. Still=in quiet confidence.
3. Sort of you=that imag-
ine mischief.
4. They=the enemies of
David.
7. Health=well being.
9. Deceitful upon the
weights=when weighed
or examined found defi-
cient.
11. GOD spake once, and
twice I have also heard
the same=I have fre-
quently heard this that
GOD said.

LXIII. *Same as LXII.*

2. In a barren and dry land
=a figurative expres-
sion, showing his great
desire.
9. Hangeth = cleaveth and
dependeth upon thee.
10. Shall go under the earth
=shall be destroyed.
12. King=David himself.

LXIV. *Thought to have been
written when Saul and his men
were trying to find David.*

2. Forward = wicked and
wanton.

3. Whet=sharpened.
7. Shall be wounded=GOD's vengeance shall overtake them.

LXV. *A Psalm of praise for the fruits of the earth.*

2. All flesh=all mankind.
5. In the broad sea=in islands of the sea.
8. Outgoing of the morning and evenings=the extreme east and west; i. e., all the world.

LXVI. *It has been thought that this is not one of the psalms of David, but that it was composed when the second temple was begun.*

2. Found liars=not able to carry out their threatenings.
8. Our souls in life=preserves our lives.
9. Proved us=tired as by affliction.
11. Ride over our heads=to become our masters.
Fire and water=great dangers.
Wealthy place=a place of safety or prosperity.

LXVII. *This Psalm is appointed to be sung after the second Lesson at Evening Service, because it foretells the preaching of the Gospel to all nations.*

1. Light of His countenance=favour.
2. Saving health=salvation.

4. Folk=all the people of the world.
6. Then shall, etc.=prosperity shall follow.
8. Ends of the world=most remote parts.

LXVIII. *Written on the removal of the Ark. 2 Sam. vi. It is one of the Proper Psalms for Whit-Sunday.*

1. Verse=See Numbers x. 35.
4. Jah=a shortened form of Jehovah.
6. Runagates=wicked and refractory.
7. Wentest forth=by the cloud in the wilderness.
8. Dropped=rained. (See next verse.)
10. Therein=Canaan.
11. Preachers=those who publish the good news of victory.
12. They of the household=the women.
13. Lien among the pots=though you have been engaged in the potteries and brick furnaces of Egypt; a low and dirty occupation.
14. In Salmon=on Mount Salmon.
15. Hill of Basan=Mount Sion, GOD's hill, shall excel Basan.
16. Why hop ye so=why exalt over Sion.
18. This verse foretells the

Resurrection and Ascension of JESUS CHRIST.

21. Hairy scalp=crown of the head.

27. This verse shows the unity existing between the tribes.

31. Morians' land=land of the Moors. Ethiopia, B. V.

LXIX. *A prayer of David in some season of distress, praying for deliverance. It is appointed as one of the Proper Psalms for Good Friday.*

1. Waters—he compares his troubles to water rushing over him.

5. Simpleness=folly.

8. Alien—as one of another family.

9. Zeal of Thine house=jealousy of its honour. See S. John ii. 17.

12. In the gate—the gate of a city was a place of public resort.

14. In the truth, etc.=according to Thy promise.

22. Verse=See Matt. xxvii. 34, and John xix. 29.

23. Wealth = welfare and prosperity.

32. A bullock that hath horns=full grown.

LXX. *This Psalm is very similar to the latter part of the lxix.*

3. There, there—a term of reproach: aha, aha. (B. V.)

LXXI. *A most appropriate psalm in time of affliction: it is therefore used in the Service of the Visitation of the Sick.*

6. Monster = wonder or warning.

12. I know no end thereof=God's mercies are numberless.

21. Fain=glad—greatly rejoice. (B. V.)

LXXII. *A Psalm foretelling the happiness of Christ's kingdom.*

1. Judgment = Thy knowledge of judging; Thy heavenly wisdom.

3. Mountains also shall bring peace—it was customary to proclaim tidings from high places,

4. Keep the simple folk, etc. =maintain the rights of the poor, helpless and oppressed.

6. Into a fleece='Like rain upon the mown grass,' (B. V.) i. e., refreshing it.

8. Flood = probably the river Euphrates.

9. Lick the dust = bow down to the ground as a sign of submission.

10. Tharsis and the isles=Probably Spain and the isles of the Mediterranean.

- Arabia and Saba=Saba is supposed to have been a part of Ethiopia.
16. High upon the hills=these are generally barren spots.

LXXIII. This psalm shows how vain and short is the prosperity of the wicked.

2. My feet were almost gone =from the path of righteousness.
7. Lust=desire.
Other=others.
7. Stretch fourth their mouth =speak against God, being full of pride.
10. Fall=turn.
12. In vain=to no purpose.
14. Condemned = deceived, misled.
16. Until I went, etc.=and heard how God deals with these men.
19. Image = their shadow or vain show.
20. Even through my reins=through my inmost soul and deeply afflicted me.
21. Beast=without reason.
26. Commit fornication against thee = offence against GOD.
27. Daughter of Sion=See Psalm ix, 14.

LXXIV. The writer of this psalm is lamenting the destruction of the Temple at Jerusalem by Nebuchadnezzar.

4. Lift up thy feet=rise and help us.
5. For tokens=signs of victory.
6. Excellent work=See 1 Kings v. 6-10.
10. Our tokens=the signs of God's favour which He was accustomed to show to His people.
14. Dragons=probably means the Egyptians.
15. Leviathan=a large animal which lived in the water; the word is applied here to Pharaoh.
20. Turtle dove=a meek and defenceless bird, meaning the suffering people.
21. The covenant = which had been made with Abraham and his descendants.
24. Presumption=pride and daring.

LXXV. Both this psalm and the next are thought to have been composed on the destruction of Sennacherib. 2 Kings xix.

2. So nigh=as the Protector of Thy people.
3. Receive the congregation =call together the people.
4. I bear up the pillars of it=These are the words of God, 'I support the world.'
5. Set not up your horn= See Ps. xviii. 1.

7. Promotion cometh not, etc.=success does not come from any earthly quarter, but from God only.

9. Verse=this verse means, that in GOD'S hand there is vengeance for the wicked, that it is strong, like wine of a dark colour, and 'full mixed' with powerful ingredients. Such GOD 'poureth out' against those who are disobedient.

LXXVI. *A Thanksgiving after victory.*

1. Jewry=the land of the Jews; Judah.
2. Salem=Jerusalem.
3. Battle=army or battalion.
3. 12. These verses refer to the victory over the Assyrians. See 2 Kings xix. 35.

LXXVII. *Written during the time of some severe affliction.*

2. Sore ran=meaning 'my grief continued.'
4. Holdest mine eyes=they are kept open so that I cannot sleep.
6. My song=composed under happy circumstances.
10. The years of the right hand of the most Highest, *i. e.*, the years in which the Most High

showed the strength of His right-hand.

19. Thy footsteps are not known = the ways of God cannot be searched out.

LXXVIII. *In this psalm the wonderful things which God did for the children of Israel are recorded, during the time they were in the wilderness, and until the reign of David.*

2. Parable=See Ps. xlix. 4. Hard sentences of old=things which had happened to their forefathers; but had not been properly understood.

10. Like as the children of Ephraim=some defeat of that tribe; but not recorded in the Bible.

Harnessed=armed.

13. Zoan=A town in Egypt. See Numb. xiii. 22, end of verse.

19. Lust=desire.

20. Prepare a table=provide food.

31. Wealthiest = strongest and stoutest.

33. Consume in vanity, etc. =by being made to wander up and down in the wilderness forty years.

36. Dissembled=said what they did not mean.

47. Grasshopper=locust.

50. Evil angels=evil messengers.

51. He made a way to his indignation=made means to execute his judgments on them.
55. Sanctuary = the Holy Land is here meant.
Right hand=by His power.
58. Broken bow = which could not shoot straight.
59. Hill altars=erected for idol worship.
61. Silo=*i. e.*, Shiloh.

LXXIX. *Describes the injuries done to God's people, and the boasting of their enemies.*

4. Derision = subject for laughter.
7. Devoured Jacob = destroyed the people of Jacob.
12. Prisoners=perhaps meaning the people in bondage.

LXXX. *A prayer to God for help and deliverance from trouble.*

2. Before=in the presence of Ephraim, Benjamin, and Manasses; who walked next the ark on which GOD showed His presence between the cherubims.
5. Bread of tears=tears are (as it were) their food.
8. Brought a vine out of Egypt=brought the Israelites out of Egypt and put them in Canaan.

11. Unto the sea=unto the river = they reached from the Mediterranean to the Euphrates.
12. Broken down her hedge =taken away their protection.
- 17: Man of Thy right hand, son of man=same as branch in v. 15, meaning that man who will perform GOD's will.

LXXXI. *An exhortation to praise God with songs and musical instruments.*

3. Blow up the trumpet=days of feasting and fasting were announced by blasts of the trumpet. See Joel ii. 15.
8. Waters of strife=Meribah. Exo. xvii. 6, 7.
16. Found liar=See B. V., 15 verse and margin.

LXXXII. *A solemn charge to all in authority to do their duty faithfully.*

1. GOD standeth=GOD is the Judge of all; He standeth up to give sentence even among princes.
Judge among GODS = Judge among judges and all who administer judgment in GOD's name.
2. Accept the persons=favour them in judging.
5. The foundations of the earth are out of course

=order and good government seem to be at an end.

6. I have said ye are gods=
I have given you this title, but in reality you are only mortal men.

LXXXIII. *A prayer for deliverance from enemies.*

1. Still silence=remain not silent, but rebuke the enemy.
3. Secret ones=hidden ones; those under GOD's protection, as a treasure hid for safety.
6. Tabernacles=tents.
Hagareens=descendants of Hagar.
- 9, 11. See Judges iv., vii., viii.
13. Wheel = like a thing which is whirled round like the chaff or the dust and dispersed by the wind.
15. Tempest, storm = wrath and fury.

LXXXIV. *Written by some person unable to go to the temple at Jerusalem, for which he longs.*

1. Amiable=lovely.
3. Sparrow, swallow = He envies the birds which could build their nests so near GOD's altar.
7. Strength to strength= against strength as they go forward.,

10. A thousand=a thousand days spent elsewhere.

LXXXV. *One of the proper Psalms for Christmas Day at Matins.*

2. Covered=pardoned.
6. Quicken=revive.
- 8, 13. Prophetical of CHRIST.

LXXXVI. *'A Prayer of David.'* B. V.

2. Holy=I am of Thy holy nation, and Thy chosen servant.
6. Ponder=attend to.
13. Nethermost hell=as from the grave. (Margin of B. V.)
14. Naughty men = wicked and violent men.
17. Some token=some sign of Thy favour.

LXXXVII. *A psalm in praise of Jerusalem.*

1. Her foundations = the foundations of Jerusalem.
3. Rahab = Egypt. This verse means that 'I will place heathen places, such as Rahab and Babylon, among those who acknowledge me.'
4. Morians=Moors; Ethiopians perhaps.
Lo, there was he born= see also 5 and 6 verses, and B. V. It probably means that these shall

be *spiritually* born at Jerusalem (See 5 v.)

7. Fresh springs = sources, comfort, delight, and joy.

LXXXVIII. *One of the proper Psalms for Good Friday.*

2. Hell *i. e.*, grave=same as 'pit' in the next verse.
4. Free among the dead=free from the concerns of this world, like a dead man.
8. So fast in prison='I am shut up,' (B. V.) meaning, by his enemies.
12. The land where all things are forgotten=the grave.

LXXXIX. *One of the proper Psalms for Christmas Day.*

13. Tabor and Hermon=meaning the east and the west.
26. This verse shows the great extent of CHRIST's kingdom.
46. Nought=nothing, vanity, trouble.
47. Hand of hell=power of the grave.
49. Rebuke=how Thy servants are reproached.

XC. *Used at the Burial of the Dead.*

2. Or ever=before ever.
3. Destruction=dust.
Come again=this means

perhaps come again from the dust; return to life again.

5. As a sleep=as if they fell asleep in death.
11. Regardeth=considereth. For even thereafter=according.
15. After=according to.
17. Handy work=the work of our hands which we have to do.

XCI. *Exhibits the safety of the righteous under God's care.*

1. Shadow=protection.
3. Noisome=injurious.

XCII. *The duty of Thanksgiving.*

7. Green as the grass=fresh and strong.
9. Horn=power and glory. Anointed — filled with gladness.
10. His lust of=its desire concerning.
13. Well-liking=well-pleasing; flourishing.

XCIII. *A description of the power and holiness of Christ's kingdom.*

1. Glorious apparel=clothed in majesty, as a king.
4. Floods=enemies of GOD and his kingdom, being compared to a rising flood.

XCIV. *The Psalmist calls on the Lord to judge the ungodly.*

4. Disdainfully=with such contempt.
9. Planted=placed in the head.
10. Nutureth=instructeth.
20. Stool=the throne, or judgment seat.
23. In their own malice=by their own plots and wicked devices.

XCIV. An invitation to praise, bless, and worship God. It is used at the Morning service, as an invitational Psalm, before the Psalms for the day.

4. Corners=secret places.
6. Fall down=kneeling in the proper posture at the time of prayer.
8. Harden not your hearts =See Ex. xvii. 7.
10. Not know=not consider.
11. They should not enter= See Numb. xiv. 22, 23, and Joshua v. 6.

XCVI. All the world invited to praise God.

7. Kindreds=nations and people.
9. Beauty of holiness=in the beauty of His services.
10. Round world=habitable globe.
13. He cometh=CHRIST cometh.

XCVII. Perhaps written when David obtained the kingdom.

1. Isles=This word often means in Scripture land beyond the sea.
7. All ye gods=all ye idols; which shall acknowledge God's power.
8. Heard it=the downfall of those false gods.
Daughters of Judah=the cities and their inhabitants round Jerusalem, and in Judah.

XCVIII. This Psalm is often used at Evening after the first lesson.

4. Ends of the world=the distant parts.
7. Trumpets and shawms=musical instruments, the latter being a kind of a curved horn.

XCIX. In this Psalm the majesty and mercy of Jehovah are celebrated.

1. Between the cherubims=on the ark. See Ex. xxv. 22, and Numb. vii. 89.
4. Loveth judgment = though so powerful, yet the king delights in justice; as we say in the collect, 'O God, who declarest Thy Almighty power chiefly in showing mercy and pity.'
7. Cloudy pillar=See Ex. xix. 9; Numb. xii. 5.

8. Inventions—their ingenuity in finding new ways of violating GOD's laws.

C. *This Psalm is appointed to be sung after the second morning lesson. As it calls upon the whole world to praise God, it is very appropriate after hearing a lesson read from the New Testament.*

3. Gates, courts = of His tabernacle.
4. Truth = faithfulness in performing His promises.

CI. *David resolves to govern so as to punish the wicked and reward the good.*

5. Froward heart = person of a bad disposition.
Know = acknowledge.
7. High stomach = a proud disposition.

CII. *One of the proper Psalms for Ash Wednesday.*

3. Firebrand = piece of burning wood.
6. Pelican = a lonely bird. The Psalmist in his grief preferred solitude.
9. Eaten ashes = ashes were emblems of mourning and affliction.
14. Her stones = the stones of the buildings in Jerusalem.
15. Heathen = this foretells the conversion of the Gentiles.

23. Journey = journey of life

CIII. *A Psalm of thanksgiving after recovery from sickness.*

5. Lusty = strong.
10. After = according to.
19. Seat = throne.

CIV. *One of the proper Psalms for Whit-Sunday.*

2. Deckest = adornest.
3. Layeth the beams = buildeth his dwelling place.
In the waters = the waters above the earth.
4. Maketh His angels spirits = sendeth His heavenly messengers with the speed of the wind.
18. Conies = a small feeble animal which dwelt in the mountains. See Prov. xxx. 26.
19. Certain seasons = to mark and measure time.
26. Leviathan = the whale or some other sea monster.

CV. *A Psalm of thanksgiving in remembrance of God's mercies to the people of Israel from the time of Abraham till their settlement in Canaan.*

14. Reproved even kings = See Gen. xii. 17 ; xx. 7.
15. Anointed = chosen people.
18. Iron entering into his soul = galled and hurt him exceedingly. (This is not mentioned in Genesis.)

- 22. Inform=direct.
- 27. Land of Ham=Egypt.
- 43. Labours of the people=
fruit of their labours.

CVI, *God's mercies to the Israelites are here shown, and the manner in which they had been abused.*

- 3. Keep judgment = God's law.
- 5. Felicity=happiness.
- 6. With=in like manner as.
- 13. Would not abide=would not wait.
- 14. Lust = desire of flesh.
See Numb. xi. 4.
- 15. Leanness withal—i. e.,
with abundance of flesh
He sent spiritual impoverishment or = this
probably refers to the
plague which followed.
See Numb. xi. 33.
- 23. Stood in the gap=acted
as mediator.
- 24. Credence=belief.
- 28. Baal-peor = one of the
false gods of the Moab-
ites.
Offerings of the dead=
the sacrifices offered to
lifeless idols.
- 32. At the waters of strife=
See Numb. xx. 2, 13.
- 33. Unadvisedly=rashly.
- 36. Devils=false gods.
- 38. Stained = corrupted and
defiled.
Went a whoring = be-
came unfaithful to God.
- 42. Inventions=wicked plans.

CVII, *An exhortation to thank God for His mercies.*

- 3. Out of the lands=heath-
en countries.
- 8. O that man, etc=this is
repeated four times in
the Psalm. and may
be considered as a kind
of chorus.
- 16. Broken the gates of brass
=broken down strong
obstacles.
- 17. Plagued=troubled, pun-
ished.
- 25, 30. These verses give a
true and awful descript-
ion of a storm at sea.
- 27. Wits end = know not
what to do.
- 32. Seat of the elders=the
assembly of the elders.
- 35. Maketh the wilderness a
standing-water = GOD
can change the face of
the country so that the
barren places become
fruitful.
- 39. Minished=diminished.

CVIII. *One of the proper Psalms for Ascension day.*

- I. Best member that I have
=this probably means
with the tongue. Man
is superior to the lower
animals in being able
to use his tongue for
the purpose of speech.
With his voice as well
as with his heart the
psalmist will praise
God.

- 5, 13. See Psalm lx., and notes.
7. Mete out = measure out in portions.
8. Ephraim = one of the powerful tribes.
9. Judah is my lawgiver = has the political pre-eminence in being the seat of government and law. Over Edom will I cast out my shoe, *i. e.*, either on Edom will I trample, or Edom will I treat as I would the slave who carries my shoes. Comp. S. Matt. iii. 11.
10. The strong city = Petra, the capital of Idumaea, which was built in the very rock, and was considered impregnable. See Obadiah.

CIX. This Psalm sets forth the doom of the Jews who refused to acknowledge Jesus Christ as the Saviour.

1. O GOD of my praise = Whom I praise.
3. Contrary part = the part against me.
6. Prayer turned into sin = his petition, for mercy rejected.
9. Vagabonds = wanderers.
12. Clean put out = wholly extinguished.
22. Driven away as the grasshopper = like the locusts

- carried away before the wind. See Exod. x. 19.
30. Right hand = the place of an advocate.

CX. One of the proper Psalms for Christmas Day.

2. Rod of Thy power = sceptre, representing dominion.
3. The dew of thy birth, etc. = thy children shall be as many in number as the drops of morning dew.
6. The heads over divers countries = the rulers or princes of different countries.
7. Drink of the brook = shall be refreshed on his way to victory.

CXI. One of the proper Psalms for Easter Day.

1. Secretly among the faithful = in the company of the faithful; distinguished from publicly, before all people believing and unbelieving.
7. Verity = sure.
8. Equity = justice; righteousness.

CXII. The blessings of the righteous, and the fear of the ungodly.

4. Light in darkness = comfort in trouble.
9. Horn = See Ps. xviii. 1.

10. Gnash with his teeth=an expression of rage and despair. See S. Matt. viii. 12.

CXIII. One of the proper Psalms for Easter Day.

3. From the rising up of the sun=from the east to the west ; thus meaning all over the world.
6. Simple = poor, feeble, needy.
Dust, mire=low condition.

CXIV. One of the proper Psalms for Easter Day.

1. Strange people=Egyptians.
2. His sanctuary = GOD's dwelling-place.
3. The sea saw that and fled=the Red Sea divided at the presence of GOD among his people.
4. Mountains = Sinai and the hills shook at the giving of the law.
5. Verse=both the Red Sea and the River Jordan were divided for the people to pass through.
8. Turned the hard rock, etc.=See Exodus xvii. 6 ; Numb. xx. 11.

CXV. Psalm of thanksgiving on the prospect of deliverance from heathen enemies who had set up their idols in the land.

12. House of Israel = the people.
House of Aaron = the tribe of Levi, the priests.

CXVI. Song of thanksgiving; especially suitable on recovery from illness.

3. Pains of hell=See Psalm xviii. 4 ; pains of death.
7. Rest = repose and tranquillity.
8. My soul=my life.
10. All men are liars=none can be depended upon for help like GOD.
12. Cup of salvation=cup of thanksgiving for mercies received. It was used at the Feast of the Passover. Comp. Num. xv. 3-5. Luke xxii. 17.
13. Right dear=precious.

CXVII. This short Psalm foretells the joy of the world at the coming of Christ and the spread of the kingdom.

CXVIII. One of the proper Psalms for Easter Day.

5. The LORD heard me at large=the LORD heard me and set me at liberty.
12. Extinct=extinguished as rapidly as a fire of thorns, which soon burns out.

16. Pre-eminence = is exalted.
 19. Gates of righteousness = gates of the house of GOD.
 22. The same stone, etc. = first true of David, then of CHRIST. See S. Matt. xxi. 42.

CXIX. This is the longest of all the Psalms. It is divided into twenty-two portions, each containing eighty verses.

8. Direct = straight ; clear from sin.
 8. Ceremonies = statutes,
 9.* Wherewithal = by what means ; how.
 Cleanse his way = lead a pure life.
 22. Rebuke = reproach.
 25. Cleaveth to the dust = is brought very low.
 28. Melteth = is very faint.
 38. Stablish Thy work = make good Thy promises.
 42. My blasphemers = those that reproach me.
 45. I will walk at liberty = I will serve thee freely without hindrance.
 50. Quickened = revived, refreshed.
 56. This I had = this comfort.
 57. Portion = possession ; treasure.
 69. Imagined = forged ; invented.

70. Fat as brawn = thick and heavy.
 80. Sound = perfect.
 83. Like a bottle in the smoke = *i. e.*, like an eastern bottle made of skin which hung up in smoke would become shrivelled with the heat.
 85. After = according to.
 88. O quicken me after = preserve me according to.
 98. They = *i. e.*, GOD's commandments.
 103. Throat = taste.
 109. My soul is always in my hand = my life is continually in danger.
 110. Swerved not = turned not aside.
 116. Stablish = uphold and preserve me.
 123. Thy health = thy salvation GOD will bring.
 126. To lay to Thine hand = *i. e.*, to begin the work of bringing down Thy proud enemies.
 128. Hold I straight = esteem as right.
 131. Drew in my breath = panted. B. V.
 140. Thy word is tried = like the refining of precious metals. See Ps. lxvi. 9.
 148. Mine eyes prevent the night watches = I wake up before the watches of the night are past.

* Number your Prayer Books in keeping with the numbering here.

155. Health=salvation.
 165. Are not offended=it is
 no stumbling block to
 them.
 169. My complaint=my cry.

CXX. *A prayer for mercy.*

4. Mesech ; Kedar = wild
 and fierce people.

CXXI. *An assurance of protection.*

1. The hills = the temple
 and Jerusalem itself
 were built on hills.
 2. From the LORD = not
 from the Temple or Je-
 rusalem on the hills.

CXXII. *The joy of the Psalm-
 ist described in going up to the
 Feast.*

3. That is at unity in itself
 =that presents a beau-
 tiful and compact ap-
 pearance.
 5. Seat of judgment = the
 seat of government.

CXXIII. *A prayer for deliv-
 erance from foes.*

4. Despiteness=contempt
 and persecution.

CXXIV. *Trust in God.*

2. Quick=alive.
 5. Unto their teeth=as a
 lamb in the lion's mouth.

CXXV. *Same as last Psalm.*

3. Rod of the ungodly=
 sceptre or rule of the
 ungodly.

CXXVI. *A Psalm supposed
 to have been written after the re-
 turn of the Jews from Babylon.*

1. We were like unto them
 that dream=our deliv-
 erance was sudden and
 unexpected.
 5. As the rivers in the south=
 like the southern rivers
 after having been dried
 up, flow again on the
 fall of rain.

CXXVII. *Dependence upon
 God.*

6. In the gate=at the city
 gate, where business
 was transacted.

CXXVIII. *The blessings of
 the righteous.*

4. Thy children like the
 olive branches = flour-
 ishing like the branches
 of the olive tree.

CXXIX. *The downfall of the
 enemies of the Church.*

3. Plowed upon my back=
 furrowed my back with
 stripes.
 6. Grass growing upon the
 housetops = having no
 depth of earth, very
 soon dies.
 8. Good luck=good fortune,
 blessing.

CXXX. *One of the proper
 Psalms for Ash Wednesday.*

1. Deep=depth of affliction.

CXXXI. *Humility and resignation.*

3. Weaned—from the vanities of the world.

CXXXII. *One of the proper Psalms for Christmas Day.*

6. Heard the same at Ephrata, and found it in the wood = this refers to the loss of the ark, the the news of which reached Bethlehem-Ephrata. It was found at Kirjath Jearim, 'the city of woods.' See I Ch. xiii. 5, 6.

18. Then shall I make the horn of David flourish = Then shall I make the power and glory of David to increase.

I have ordained a lantern = I have prepared a light; one that shall never be put out.

CXXXIII. *A Psalm of brotherly love.*

3. Hermon—a very fruitful hill.

CXXXIV. *An invitation to praise the Lord.*

2. By night—See I Chron. ix. 33.

CXXXV. *A Psalm of thanksgiving.*

1. Laud=Praise.
8. He smote—See Exod. xii,

9. Tokens and wonders = signs of His wonderful power.

10. Divers = different.

11. Sehon = Numbers xxi. 21.

CXXXVI. *A Psalm of praise and thanksgiving. The Jews call this Psalm the Great Hallel, (or song of thanksgiving) distinguishing it thereby from the Hallel of Pss. cxiii-cxviii.*

6. Above the waters = so that the waters should not overflow the earth.

CXXXVII. *Describes the mournful state of the Jews when in captivity.*

1. By the waters of Babylon = on the banks of the river.
5. Cunning = skill in playing; knowledge.
7. In the day of Jerusalem = at the time of the capture of Jerusalem.
9. Throweth them against the stones = the destruction of the children was a terrible judgment against the people of Babylon. It was foretold by Isaiah that this judgment should come upon them.

CXXXVIII. *A Psalm of thanksgiving.*

1. Before the gods = before temporal potentates, the

vicegerents of GOD upon earth, or before the holy angels, or before the false gods.

CXXXIX. *In this Psalm the omniscience of God is set forth.*

1. Down-sitting and up-rising=all that I do.
7. Hell=region of darkness and death.
8. The wings of the morning—if I travel with the sun from east to west.

12. Reins=See Ps. vii. 10.

CXL. *A prayer against persecutions.*

2. Imagine mischief=plot, invent, devise mischief.
8. Mischievous imagination=plan of mischief.
11. A man full of words=an evil speaker. (B. V.)

CXLI. *A prayer in time of affliction from enemies.*

3. Set a watch, etc.=that he may not be tempted to say anything wrong.
4. Lest I eat of such things as please them=become a partaker of their unholy feasts.
6. Their precious balms=let the reproofs of the righteous be like precious oil upon my head.

CXLII. *Same as last Psalm.*

4. Know=acknowledge.

5. Soul=life.

CXLIII. *A prayer for mercy; it is appointed as a proper Psalm for Ash-Wednesday.*

4. Vexed=overwhelmed.
Desolate=sad, without earthly comfort.
6. Gaspeth unto thee=like a thirsty land in want of rain.
7. Waxeth=groweth.
11. Quicken me=revive and restore me.

CXLIV. *The psalmist blesses God and prays for peace and prosperity.*

5. Bow thy heavens.—See Ps. xviii. 9.
7. Strange children=the heathen.
12. As the polished corners of the temple=tall and beautiful, fair and graceful.
13. Streets=this word means the sheep-walks in the fields.

CXLV. *One of the proper Psalms for Whit-Sunday.*

5. Thy worship=thy honour and majesty: See Ps. iii. 3.

CXLVI. *A psalm of Praise.*

2. Child of man=son of Adam, literally.
3. Thoughts=plans.

CXLVII. *A song of thanksgiving.*

- 4. Telleth=counteth.
- 15. Runneth very swiftly=is instantly obeyed.
- 16. Snow like wool=snow like a fleece of wool keeps the earth warm.

CXLVIII. *The whole creation is called on to praise God.*

- 1. In the height=heavens.
- 7. Dragons=sea monsters. Deepes=depths of the ocean.
- 10. Worms=all creeping things.
- 13. The horn=See Ps. xviii. 1.

CXLIX. *On the Celebration of a victory.*

- 5. Rejoice in their beds=instead of weeping through the night as mentioned in Ps. vi. 6.
- 9. Such honour=the honour of being engaged in doing GOD's work.

CL. *This Psalm, like the six last, is full of joy and praise.*

- 1. In His holiness=on account of His holiness.
- 2. In His noble acts=for His noble acts.
- 3. In the sound=with the sound.

"Let everything that hath breath praise the LORD."

6. 'LET 'EVERYTHING THAT HATH BREATH PRAISE THE LORD.'

APPENDIX.

A PHYSICIAN'S PRAYER.

The following prayer was found among the papers of the late Dr. Couch, of Petersburg, Va., and was published in the *Parish Visitor*. Dr. Couch was in the habit of using it every day.

“O Thou great Bestower of health and comfort! grant Thy blessing upon the professional duties in which this day I may engage. Give me judgment to discover disease, and skill to treat it; and crown with Thy favor the means that may be devised for recovery; for with Thine assistance the humblest instrument may succeed, as without it the ablest must prove unavailing. Save me from all sordid motives, and endow me with a spirit of pity and liberality toward the poor, and of tenderness and sympathy toward all, that I may enter into the various feelings by which they are respectively tried; may weep with those that weep, and rejoice with those that rejoice. And sanctify their souls as well as their bodies. Let faith and patience, and every Christian virtue they are called upon to exercise, have their perfect work, so that in the gracious dealings of Thy Spirit and Thy providence they may find in the end, whatever that end may be, that it has been good for them to have been afflicted. Grant this, O Heavenly Father! for the love of that adorable Redeemer, Who while on earth went about doing good, and now ever liveth to make intercession in heaven. Amen.

Morning and Evening Prayers for Children.

MORNING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Almighty FATHER! keep me this day by Thy mighty power: make me good by Thy Holy SPIRIT; and teach me to love my Saviour JESUS CHRIST. Bless all my relatives and friends, and have mercy on all men, for JESUS CHRIST's sake. Amen.

EVENING.

Our FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Almighty FATHER! I praise Thee for the blessings of this day. Watch over me all this night, and when I awake in the morning, teach me in all things to please Thee, through JESUS CHRIST our LORD. Amen.

SUCCESSION OF BISHOPS FROM THE APOSTLE S. JOHN AND ALSO FROM THE APOSTLES S. PETER AND S. PAUL TO THE PRESENT BISHOPS OF THE AMERICAN CHURCH: I.

S. JOHN.		S. PETER AND S. PAUL.
St. Polycarp, Bishop of Smyrna.		<i>Bishops of Rome.</i>
A.D. <i>Bishops of Lyons.</i>		A.D.
Pothinus.		67. Linus.
177. Irenæus.		79. Anecletus,
Zacharias.		91. Clement.
Elias, who consecrated Trophimus.	<i>Bishops of Arles.</i>	100. Evarestus.
Faustinus.		108. Alexander.
Verus.		118. Xystus or Sixtus I.
Julius.		128. Telesphorus.
Ptolemy.		138. Hyginus.
Vocius.		141. Pius I.
Maximus.		155. Anicetus.
		166. Soter.
		174. Elentherius.
		187. Victor I.
		198. Zephyrinus.
		210. Calixtus I.
		221. Urban I.
		229. Pontianus.
		235. Anteros.
		236. Fabianus.
		251. Cornelius.
		252. Lucius I.
		255. Stephanus I.
		257. Sixtus II.
		259. Dyonisius.
		269. Felix I.
		275. Eutychianus.

Tetradius.			283. Caius.
Verissinus.	313. Marinus.		296. Marcellinus.
			308. Murcellus I.
			310. Eusebius.
374. Justus.	Martin II.		311. Melchiadès.
			314. Silvester I.
Albinus.	346. Valentine.		336. Mark.
			337. Julius I.
Martin.	353. Saturnius.		352. Liberius.
			366. Danasus I.
Antiochus.	Artenius.		385. Siricius.
			398. Anastasius I.
Elpidius.	374. Concordius.		402. Innocent I.
			417. Zosimus.
Licarius.	Heros.		418. Boniface I.
			422. Celestine I.
427. Eucherius I.	412. Patroclus.		432. Sixtus III.
			440. Leo I., or the Great.
451. Patiens.	426. Honoratus.		461. Hilarius.
			468. Simplicius.
Lupicius.	433. Hilary.		483. Felix III.
			492. Gelasius.
494. Rusticus.	449. Ravenus.		496. Anastasius II.
			498. Symmachus.
499. Stephanus.	455. Augustalis.		514. Hormisdas.
			523. John I.
515. Viventolus.	462. Leontius.		526. Felix IV.
			530. Boniface II.
524. Eucherius II.	492. Aconius.		532. John II.
			535. Agapetus I.
538. Lupus.	506. Ceserius.		536. Sylvester.
			540. Vigilius.
			555. Pelagius I.
			560. John III.
			574. Benedict I.
			578. Pelagius II.
			590. GREGORY I.

542. Licontius.	543. Ananias.	604. Sabinus.
549. Sacerdos.	546. Aurelian.	606. Boniface III.
552. Nicetus.	557. Sapandus.	608. Boniface IV.
573. Paiscus.	586. Licerius.	615. Adeodatus.
589. AETHERIUS.	588. VIRGILIUS.	619. Boniface V.
		625. Honorius I.
		640. Severinus.
		640. John IV.
		642. Theodore I.
		649. Martin I.
		654. Eugenius I.
		657. VITALIAN.

GREGORY I., Bishop of Rome, sent Augustine, while a Presbyter, on a mission to England.
 VIRGILIUS, Bishop of Arles, consecrated Augustine first Archbishop of Canterbury, at Arles, in 596.
 AETHERIUS, Bishop of Lyons, assisted in the consecration of Augustine, Archbishop of Canterbury.
 VITALIAN, Bishop of Rome, consecrated Theodore, seventh Archbishop of Canterbury, at Rome, in 668.

II.

Archbishops of Canterbury.

596. Augustine.	1038. Edsius.	1396. Thomas Arundel.
605. Laurence.	1050. Robert.	1414. Henry Chickely.
619. Melitus.	1052. Sugand.	1443. John Stafford.
624. Justus.	1070. Lanfranc.	1452. John Kemp.
634. Honorius.	1093. Anselm.	1454. Thomas Bourcher.
634. Adeodatus.	1114. Rodolphus.	1486. John Morton.
668. Theodore.	1123. William Corbell.	1501. Henry Dean.
693. Berthwald.	1138. Theobald.	1502. William Warham.
731. Tatwine.	1162. Thomas à Becket.	1533. Thomas Cranmer.
735. Nothelm.	1174. Richard.	1555. Reignald Pole.
742. Cuthbert.	1184. Baldwin.	1559. Matthew Parker.
760. Bregwin.	1191. Reginald Fitzjocelin.	1575. Edmund Grindal.
763. Lambert.	1193. Hubert Walter.	1583. John Whitgift.
793. Aethelred.	1207. Stephen Langton.	1604. Richard Bancroft.
803. Wulfred.	1229. Richard Wetherfield.	1611. George Abbot.
830. Theogild.	1234. Edmund.	1633. William Laud.
830. Ceolnoth.	1245. Boniface.	1660. William Juxon.

871. Aethelred.	Robert Kilwarby.	1663. GILBERT SHELDON.*
891. Plegmund.	1278. John Peckham.	1677. William Sancroft.
915. Athelm.	1294. Robert Winchelsey.	1691. John Tillotson.
924. Wulfelm.	1313. Walter Reynold.	1694. Thomas Tennison.
941. Odo Severus.	1328. Simon Mepham.	1715. William Wake.
959. Dunstan.	1333. John Stratford.	1736. John Potter.
988. Althalgar.	1349. Thomas Bradwardin.	1747. Thomas Herring.
989. Siricus.	1366. Simon Islip.	1757. Matthew Hutton.
996. Alfric.	1366. Simon Langham.	1758. Thomas Secker.
1005. Elphege.	1368. William Whittlesey.	1768. Frederick Cornwallis.
1013. Liding.	1375. Simon Sudbury.	1783. JOHN MOORE.
1020. Aethelnoth.	1381. William Courtney.	

Scottish Bishops.

1661. James Sharpe.	1727. Arthur Miller.	1743. Robert Keith
1679. Alexander Burnet.	1727. Andrew Lunsden.	1757. Robert White.
1684. Alexander Ross.	1733. David Freebairn.	1762. William Falconer.
1704. Arthur Ross.	1739. Thomas Rattray.	1782. ROBERT KILGOUR.
1720. John Fullarton.		

ROBERT KILGOUR, Bishop of Aberdeen and Primus of the Scottish Church, consecrated Samuel Seabury, Bishop of Connecticut, first Bishop of the American Church, Nov. 14, 1784.
 JOHN MOORE, Archbishop of Canterbury, consecrated William White, Bishop of Pennsylvania, second Bishop of the American Church, Feb. 4, 1787.

III.

*Senior Bishops of the American Church.**

1784. Samuel Seabury,	1836. Alexander Viets Griswold,
1796. William White.	1843. Philander Chase.

A succession of Bishops may also be traced from S. James, the first Bishop of Jerusalem, to the American Bishops, viz : in the See of Jerusalem to John III., the 51st Bishop, who in the year 523, consecrated David, Archbishop of S. David's, in Wales; and in the See of S. David's to the present time; or to the period of the Reformation, when it comes through Matthew Parker and his associates.

* Who, while Bishop of London, consecrated James Sharpe Archbishop of S. Andrew's.

† The American Bishops are on a footing of entire equality as to Episcopal rights; but certain duties of an executive character devolve on the one who happens to be senior in the Episcopate. — THE CHURCH ALMANAC.

ISSUED BY THE SAME AUTHOR.

ALL THE WEEK THROUGH.

A BOOK OF FAMILY DEVOTION.

Has been said to have "no equal."

TRIPTYCH, OR HOLY COMMUNION PRAYER OF CONSECRATION.

(On Boards.)

FOR USE BY THE CLERGY.

SUNDAY SCHOOL SERVICES.

(On Cards.)

One Dollar per Hundred or Five Cents Each.

These Services, not only have the testimony of experimental success, but also have the endorsement of the Church to all the parts of which they are composed.

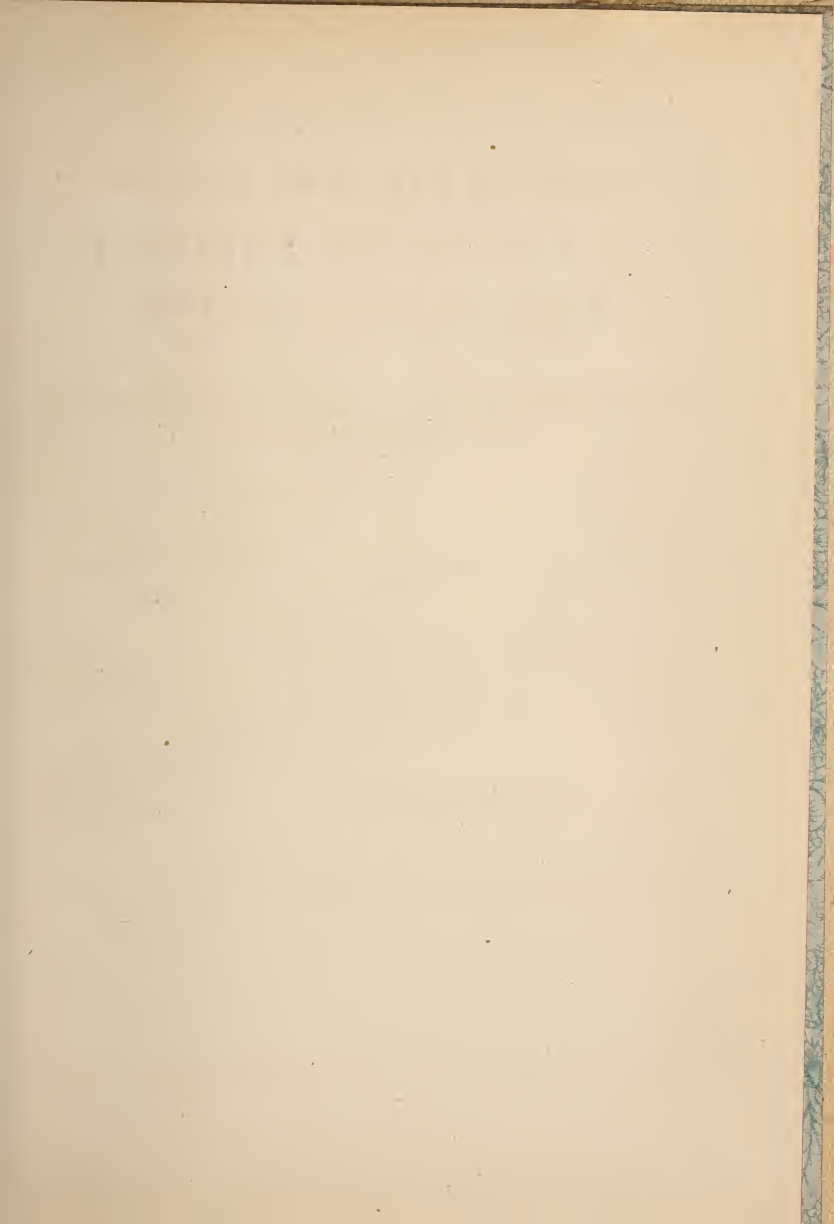
CONFIRMATION CARDS, with Rules to Help the Confirmed. One Dollar per Hundred, or Five cents each.

WORDS FOR THE FAITHFUL.

Part I Published, Parts II and III in Preparation.

A remarkable Manual. We heartily commend it.—*The Church Eclectic.*

LECTIONARY, Old Table in Large Type. Cloth.



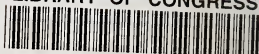
63x

5935





LIBRARY OF CONGRESS



0 021 897 783 2



CARPE DIEM